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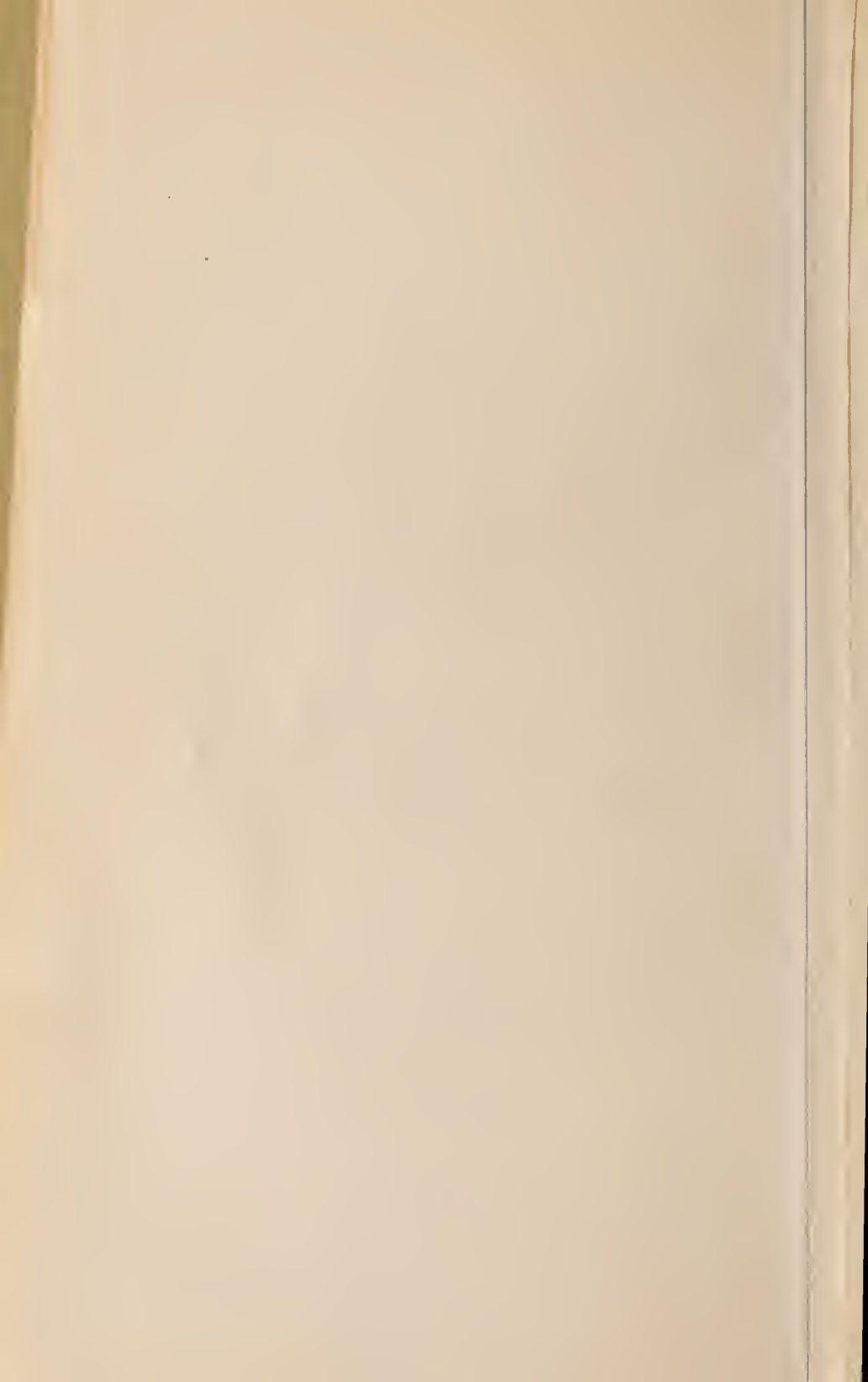








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AN ORCHESTRA OF CHRISTIAN FARMERS AT WALLACEPUR.



A FARM-YARD SCENE AT RANIPUR.

AMONG THE CHRISTIAN VILLAGES IN INDIA. (See p. 907)



# THE MISSIONARY REVIEW OF THE WORLD.\*

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## ARE WE NEARING THE END OF THE AGE?

BY THE EDITOR-IN-CHIEF.

Among the prominent spiritual movements of the half century now closing, must be noted an increasing study of questions of *eschatology*, as it is called, or matters pertaining to "the last things," particularly the approaching "end of the age."

Whatever may be thought of the unpractical character of such studies, or the impossibility of determining anything with certainty, it is a fact that, among those who have both investigated along these lines, and claim to have reached positive conclusions, are many, whose scholarship is of a high order, and who have large acquaintance with Scripture, accompanied with intense devotion to the person of Christ. Moreover, among these devout investigators there is a general consensus of opinion that we are now standing upon the very threshold of a crisis, unparalleled in the history of the Church and of the world, concerning which we are divinely bidden to "watch and pray." In view of all this, it seems an imperative duty at least to stop and consider some of the main arguments urged for the conclusion and conviction that the time of the end is drawing near.

We select *twelve* of the more conspicuous methods by which it is computed that this crisis is at hand, or rapidly approaching, and we present these positions impartially, without prejudice or prepossession, rather as the historian or annalist than as the advocate. Indeed, these opinions are not always mutually consistent, for they do not all start from the same point of departure, nor are they all based upon the same systems of interpretation and calculation; yet they are all of value as proving and illustrating one common trend of opinion toward the same general conclusion—a conclusion the more startling, because, like the golden mile-stone at Rome, reached by so many roads and from so many diverse starting points.

Six of these methods of computation have a *numerical* basis, and

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\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

to appreciate the argument, at whatever be its worth, one must understand and recognize a NUMERICAL SYSTEM as manifestly pervading the whole Word of God from Genesis to Revelation, and which constitutes a sort of mathematical framework upon which the entire structure of written Revelation is built. This will not surprise those who have already found such a numerical structure pervading all the *works* of God in creation, and have traced the curious mathematical correspondences in historic periods. In astronomy, chemistry, biology, mineralogy, botany, anatomy, there are mathematical laws of dimension and proportion, geometrical ratios, and numerical systems, that the scientific observer is compelled to admit and admire.\* There are signs of one mathematical Mind which astonish and overwhelm us. The orbits, periods of rotation, and revolution of the planets, and their respective distances from the sun; the spiral course and regular recurrence of leaf-buds on the trees and plants, the proportions and dimensions of crystals, the chemical ratios—all these and similar facts found among the thousand forms of life and myriad operations of nature, reveal conformity to strict mathematical laws. There are octaves of color as well as of sound, and from Sirius down to the invisible atom, the uniformity of order tells of one Creator and Designer. This fact being once admitted, it becomes less a novelty to find evidence of a like mathematical precision in the structure of Scripture and the events of history.

Thus prepared, we may glance at the various positions taken by devout students of prophecy and history, as to the time of the end, and seek to get the outlook from *their* points of survey, noting in advance that, by at least twelve independent methods of calculation and computation, they all reach a common conclusion that *some great crisis lies between the years 1880 and 1920, or thereabouts.*

I. THE MILLENNARY BASIS.—We are told that “One day is with the Lord as a thousand years, and a thousand years as one day.” (2 Peter, iii: 8). This is taken as a hint, by no means obscure, of God’s chronology, and is construed as favoring the old Jewish tradition that there are to be six millenniums, or days of a thousand years each, and then a grand seventh millennial day—a thousand years of rest—the true millennium. If so, this thousand years of Sabbatic rest, crowning the six long days of a world’s toil, can not be far off. According to the current chronology, but one more century would be needed to complete the six millenary periods; but reckoning Joshua’s “long day” as the turning point when the longer *solar* year gave place to the shortened *lunar* year as the standard of reckoning, this very year, 1899, would complete

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\* Thomas A. Edison has the insight to see through mechanism into the Mind behind it. “Chemistry,” he says, “undoubtedly proves the existence of a Supreme Intelligence. No one can study that science and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is a big Engineer who is running this universe.”—A. T. P.

the sixth millenary since creation (2,555+long and 3,444+short years). This method of construing Scripture and computing time has gained many adherents of late, both in Britain and in America, and it has at least the merit of symmetry and simplicity. It divides human history into seven equal periods of a thousand years each, making it all one great week of days, whose vanity and vexation of spirit end in one grand final seventh day of Sabbatic triumph and rest.

## II. "THE TIMES OF THE GENTILES."

Our Lord uses this phrase (Luke xxi: 24), making their fulfilment the boundary limit of Jerusalem's desolation, and Paul (Rom. xi: 25), uses a similar phrase, "the fulness of the Gentiles," as limiting the period of Israel's judicial blindness. It is, therefore, a natural and legitimate inquiry what period the times of the Gentiles span.

There is general agreement that Nebuchadnezzar, as the "head of gold" (Dan. ii: 38), and representative of the first of the world kingdoms (Dan. vii: 3, 4) is the typical world power from whom these times are to be reckoned, and that the "seven times" or years that "passed over him in his strange insanity" typify seven longer years or periods, each composed of 360 year-days,\* or a total of 2520 years, as covering the times of the Gentiles, to be fulfilled before the end. Reckoning from Nebuchadnezzar's first incursion into Judah, when Daniel was made captive (606 B. C.), the twenty-five hundred and twenty years would be complete about 1914 A. D. If the lead of the British Chronological Association be followed, and we reckon from Nabopolassar's assumption of the crown of Babylon, in the year 3377 A. M., the seven full "times" would expire in 5897 A. M., which is believed to coincide with the present year 1899. By a second road, therefore, the time of the great crisis is identified with the current period of human history.

III. THE "HISTORICAL" METHOD.—Closely connected with this is a third mode of computation. "The times of the Gentiles" (2,520 years) apparently fall into two equal divisions of 1,260 year days each, or "forty and two months," "a time, times, and half a time" ( $3\frac{1}{2}$  years). This division is conspicuous both in Daniel and the Apocalypse,† and the desolation of Jerusalem in the seventh century seems to be the dividing line. Advocates of the "historical" interpretation of the Apocalypse generally hold the "beast" and "the false prophet" to represent respectively the papal and Moslem world powers, the Crucifix and the Crescent. They find a curious coincidence at least in the fact that both these systems date from the point where the first 1,260 years end, a period lying between 606 and 620 A. D.

\* The prophetic year seems to be one of twelve equal months of 30 days each.

† Rev. xi: 2, xii: 6-14, Dan. vii: 25.

approximately, these being the dates of the "deeree of Phoeas" and the "first Hegira." Taking these dates as the terminus *a quo*, and adding 1,260, they come again to a terminus *ad quem*, lying somewhere between 1866 and 1886, as the beginning of the end of these systems as world powers. Moreover, in Rev. xi : 2, the treading down of Jerusalem by the Gentiles is the starting point of the second period of 42 months. If this be reckoned from 637 A. D. when, after centuries of nominally Christian rule, Jerusalem yielded to the victorious Omar, and he entered the city seated on a red camel, without guards or any precaution, the 1,260 days from that date bring us to about 1897 A. D.\*

IV. THE SABBATIC SYSTEM.—The septenary division impressed upon the whole face of Scripture history is to many Bible students the key to unlock God's chronology. This Sabbatic system reaches back to Eden, and characterizes the annals of the race. First, God consecrated the seventh *day*; to this, in the Mosaic era, were added a seventh *week*, a seventh *month*, a seventh *year*, a seventh *seven of years* (the interval between the Jubilees), and a seventh *seventy* (490), introducing the Grand Jubilee. In at least two conspicuous places this last sacred number appears (1 Kings vi : 1; Daniel ix : 24). It covers first the years from the Exodus to the *completion* of the Temple, and again from the New Exodus from Captivity to the building of the New Spiritual Temple under the Messiah.

This number, 490, is a double type of completeness, being the product of seven times seventy, and of seven sevens (the Jubilee interval), multiplied by another sacred number, ten. The Jubilee periods reckon, of course, from Moses, under whom the first law of the Jubilee is announced. Counting the Exodus from 2515 A.M., the full seven periods of 490, or 3430 years, would bring us to 5945 A.M., or 1943 A.D., as their extreme limit. But if reckoned by the *prophetic* year of 360 days, twelve equal months of 30 days—the limit will fall at about the present time.

V. THE ANTICHRIST NUMBER.—This suggests a fifth mode of computation. This mystic number, "six hundred three score and six," is taken by some as a key to God's reckoning of time—or the Divine Calendar. (Rev. xiii : 18.)

This is the Divinely given mark of the Lawless One, who is to be

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\* A writer in *The Biblical Scholar* says: Whenever Jerusalem gets into the enemy's hand she loses in a sense her glorious name of Jerusalem, "The Foundation of Peace," and becomes "Jebus," trodden down (see Judges xix : 10, 11). But this is not an everlasting condition; it has an end. Once more shall Jerusalem be called "the city of righteousness" (Is. i : 27), which is equivalent to the *foundation of peace*. The times of the Gentiles seem even now hastening to their close in the utter failure of the Gentile in government. The exact date of that end none can tell. It synchronizes with the restoration of the kingdom to Israel in her true Messiah; but we remember that when the disciples askt the risen Lord as to this, He replied, "It is not for you to know the times, or the seasons, *which the Father hath put in His own power*," (Acts i : 7). "The Day," to which Scripture so often refers as "The Day of the Lord," has, like the natural day, its preceding evidences or signs, its streaks of dawn along the east, so that we may "see the Day approaching" (Heb. x : 25), but the moment when the true Sun shall throw His glorious beams across this turbulent scene is hidden. Assuming the times of the Gentiles to have begun at the first capture of Jerusalem, B. C. 606, at the date of which the book of Daniel opens, then have they already lasted two thousand five hundred and four years, a period in itself of sufficient length to make us anticipate that its end must be drawing near.



revealed in the last year-week, and it is thus inseparably linkt with the Man of Sin in whom, personally, are to "head up" all the antichristian systems of history. This number is thought by not a few to be the symbolic number of perpetual unrest and incompleteness, being a repeating decimal, 666, ever approaching but never reaching seven, the number of completeness and rest. If this number be again multiplied by six—its conspicuous and characteristic factor—we get 3996, a number having singular prominence in history. It measures the period of years between the creation of Adam, and the grand crisis, the *Birth of Christ*. Or again, reckoning from the Birth of Abraham, the Father of the Faithful,—a conspicuous epoch in sacred history,—we come to the close of this century as marking a new grand crisis, the Messiah's reappearing. This mode of computation will be at once rejected by many as fanciful, yet it has its value as another thread in the rope of many strands, which seems to unite the age in which we are now living with the grand consummation, and as such we give it a place in this array of argument.

#### ANOTHER METHOD OF COMPUTATION.

VI. "THE ELEVENTH HOUR" MODE.—This method of computation is suggested by the parable of the laborers in the vineyard (Matt. xxi: 6), and has at least the merit of ingenuity. According to this view the world age, from the time of Christ, is to be divided into twelve "hours," markt off and separated by events of supreme significance, as the striking of God's clock. Of this mode of computation, Prof. Totten, of Yale, is an exponent. He makes the hours to be one hundred and fifty-three years each, this odd number being apparently suggested by the strange exactness and particularity with which the number of fish is recorded in John xxi: 11, the first miracle after Christ's resurrection, and connected with the labor of His apostles.

According to this reckoning, and counting from 3991 A. M., the beginning of the fifty-eighth generation of seventy years, and about the period of the birth of Christ, the hours would respectively end as follows: A. M., 4143, 4296, 4449, 4602, 4755, 4908, 5061, 5214, 5367, 5520, 5673, 5826, corresponding to A. D. 147, 300, 453, 606, 759, 912, 1065, 1218, 1371, 1524, 1677, 1840. Then would follow another generation of seventy years, to cover the calling of the laborers and giving them their hire—a series of judicial visitations, bringing us again to the same limit, A. D. 1900.

The six other methods are not numerical but historical in their basis, and have reference to conditions existing among the three great divisions—the Jew, the Gentile, and the Church of God. (I. Cor. x: 32.)

VII. THE WORLD-WIDE WITNESS.—Our Lord Himself distinctly gave this intimation that the Gospel must first be publisht among all

nations, and preacht as a witness to all nations, and “*Then shall the END come.*” Compare Matt. xxiv: 14; Mark xiii: 10.

With no little force many argue that there was never a period of such world-wide evangelism as now. Over three hundred missionary societies have spread their network over the earth, and more than ten thousand missionary workers, with a force of five times as many native Christian helpers. The Bible, translated into between 300 and 400 languages and dialects, publishes by its printed pages the Gospel message, which living tongues proclaim. A few countries like Tibet remain to be entered, but even in these the iron doors seem about to open, and the end may be very near at hand when to every nation the witness shall have been proclaimed. Certainly, never at any previous period in human history has the “witness” been so generally borne to the various nations of the fallen race as now. Even the peoples among whom no missionary dwells have more or less come into contact with the testimony of the Bible and the missionary to the facts of Christianity.

VIII. THE LAODICEAN STATE.—This mode of estimating our present place in the world’s history, is of course drawn from the hints found in Rev. iii: 14–22. But the argument is especially strengthened and confirmed by a comparison with Matt. xiii: 47–50. The latter gives a glimpse of the last state of the *Kingdom* as the end draws near, and the former, of the *Church* at the same period. In Matthew we have the world-wide evangelism, already referred to, symbolized in the *Dragnet*, cast into the world sea, and gathering of every kind; and, in Revelation, we have the Laodicean church, with Christ shut out, and self-satisfaction and offensive lukewarmness reigning within; and these two, apparently contradictory conditions, coinciding and coexisting in the last days. With awful emphasis do some devout souls point us to the startling fact that just now, and never before, this strange paradox is realized: the Church engaged on the one hand in the most extensive and world-wide evangelization, and yet involved on the other hand in the most hopeless deterioration, rich, increased with goods, in need of nothing, but virtually shutting out Christ. This is called the paradox of history, and it is maintained that these seemingly conflicting states are to be realized in the days immediately preceeding the coming of the Son of Man—as a like paradox existed in the Jewish state at His first coming.

IX. THE APOSTASY.—Another basis of computation, similar to the foregoing, but not identical with it, is found in a much broader exposition of the Scriptures. We are plainly told of a falling away (*αποστασία*), to precede the Son of Perdition, and the Parousia of the Son of Man. II. Thess. ii: 3. This apostasy has a full portraiture in the Pastoral Epistles, in Second Peter, First John, and Jude. The features in the portrait are markt. They are such as these: a colos-

sal development of selfishness, a generation of *heretical teachers*, iniquitous practises even among believers, the love of many waxing cold, the Church of God becoming Satan's synagog and seat, the Word of God and His doctrine blasphemed, the Church wedded to the world, having the form without the power of godliness, and the Lord's coming, the blessed Hope, scorned and scoffed at, etc.

To these and similar features, many prayerful disciples call attention and ask whether we are not even now in the age of the apostasy, iniquity abounding and the love of many waxing cold; the authority and inspiration of the Word undermined even by professedly Christian teachers and preachers, and a wave of worldliness and materialism, sweeping over the Church, and carrying away every distinctive mark of an apostolic assembly. Similar conditions have existed before, but it is said never in the face of such light, privilege, and opportunity, nor to a similar extent.

#### ANARCHY IN THE WORLD.

X. THE ANARCHISTIC AGE.—Side by side with the prophetic hints of an *apostasy in the Church* stands the portrait of *anarchy in the world*, and in the same writings. And again the features are very mark: gigantic selfishness, covetousness, pride, self-glory, blasphemy, false accusation, idolatry of pleasure, etc., but mainly the lawless spirit—ANARCHY. Lawlessness in the family, in marital incontinence, and disobedience to parents; lawlessness in society, in truce breaking, and false accusation; lawlessness in the state in despising those that are good and being traitors to those in authority; lawlessness toward man, without natural affection, and toward God in scoffers that mock His warnings; wandering stars refusing wholly the orbit of obedience and moving further into the blackness of darkness. Behold, say many, the lawless spirit now prevailing, the uprising of organized resistance to all lawful authority, magisterial or ecclesiastical—the combination of forces to supplant all government; and at the same time the arbitrary attempt to compel men to limit even trade and commerce by a certain “mark,” which alone shall authorize one to “buy and sell” (Rev. xii : 16, 17). For the first time in history these two signs of the last times of anarchy have had simultaneous development; the recent growth of communism, socialism, and nihilism, wholly unprecedented, and side by side the growth of monopolies, trusts, trades unions, and protective organizations, restricting even buying and selling by their “mark.”

XI. THE JEWISH SIGN.—Many regard it as another sign of the end, the drift of the Jews toward their own land and the rehabilitation of their national life, not to speak of the conversion of so many under Rabinowitz and other evangelical leaders, etc. This is believed to be the putting forth of the leaves of the “fig tree,” which our Lord gave

as a sign that the end is "near, even at the doors" (Math. xxiv: 32, 33). There is something startling about the rapidly increasing Jewish element in Palestine and the movement known as "Zionism" that has developed within a few years, and summoned three great conferences in European centers, where leading Jews have met to discuss the very problems of Jewish colonization and national revival. Has the patriotic and national spirit of the Jewish remnant had any such time of reawakening since Christ ascended? Is this the fulfilling of Ezekiel's vision of the dry bones (Ezek. xxxvii)? If so, what events are "at the very doors?" A missionary in Palestine calls attention to the fact that ten times as many Jews reside there as forty years ago, and that their social status is becoming more influential and commanding. Hundreds of converted Jews are already in the Church of England, and thousands in the Church at large, and there are unmistakable signs of Jewish reawakening.

XII. THE SPIRIT'S RESTRAINT.—The last of all these signs of the end to which space allows reference is that which concerns the mysterious prediction concerning Him who continues to "let" or act as the Hinderer of Evil, and whose selfremoval is to leave the mystery of iniquity to find full revelation (II. Thess. ii: 7).

Of late years the number has greatly increased who hold that as Satan is the hinderer restraining all good, so the Holy Spirit is the Hinderer, restraining all evil; and that the good Spirit must be withdrawn, as an active administrator in the Church and resisting force in the world, before the crisis of lawlessness comes, and the end of the man of sin in the second Advent. Those who maintain this view contend that every sign shows that the Spirit either has withdrawn or is withdrawing even from the Church, *as a whole*; that as a cause or a consequence of such withdrawal there is left neither spiritual worship nor work, spiritual faith nor life; that while these all exist in the elect few, they characterize individuals rather than the Church as a body. Especially is this fact made prominent, that in the matter of *administration*, which is the specific office of the Spirit, He is displaced by the spirit of the age, as evinced by the worldly men, maxims, methods, the secular spirit, artistic music, worldly oratory, entertainments, etc., everywhere prevalent. And those who sound this note of warning, this midnight cry, sadly bear witness that no sign remains in the Church at large that the Spirit of God retains His seat in His own temple. The Shekinah glory is already departed.

The narrow limits of our available space forbid any further treatment of this theme. But what is written may at least stir up thoughtful readers to search for themselves into the warnings of the Word, and to watch the signs of the times. It behooves us all to ask what are the indications above the prophetic and historic horizon. "Daniel understood by books the number of the years," and hence knew that the seventy years of desolation were about accomplished (Dan. ix: 2). If the signs of the near end of a longer period of desolation are to be found in the books, and read as in the sky, it may well incite us to be among the searchers and the watchers, who, while others sleep, are awake and looking for the dawn.



## CHRISTIAN MISSIONS TO ISRAEL.

BY REV. W. T. GIDNEY, M.A., LONDON, ENG.

Author of "Missions to Jews," "Sites and Scenes," and "Jews and their Evangelization."

The first period in the history of God's ancient people Israel, from the call of Abraham, the father and founder of the race, to the destruction of the Jewish state, A. D. 70, is contained in the Old Testament, Apocrypha, and New Testament. The main facts of that history are their election, redemption from Egypt, possession of the Promised Land, captivity in Babylon, restoration, final apostasy, rejection of the Messiah, and dispersion into all lands.

We close the Bible, however, under the firm impression that, notwithstanding the calamities which had overtaken the Jews, *finis* had not been written under their history. The words of the prophets linger in our ears: "Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I had driven thee; but I will not make a full end of thee" (Jer. xvi: 28). "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix: 9); and "I am the Lord, I change not; therefore, ye sons of Jacob are not consumed" (Mal. iii: 6). These words were echoed by St. Paul, "God hath not cast away His people" (Rom. xi: 1). But, more than this. We are further impressed with the prospect implied, if not actually stated in the New Testament, that a new lease of prosperous life is in store for the Jews, that after being in partial blindness for a time, they are to be restored to the favor of God and converted to the faith of the Messiah; and that they will also be restored to the land of their forefathers.

We can pass over the second period of their history, written in the annals of the Gentile nations, among whom they had been dispersed for 1800 years, merely noting that this dispersion and attendant consequences, oppression, spoliation, and persecution, had been foretold by their own prophets and their Messiah, and that the golden age, which we understand to be in store for them, has not yet dawned.

No; Israel's position is much the same now as it was at the closing of the canon of the New Testament. This people presents an astounding sight, a phenomenon, a miracle. They are still scattered throughout the world; they are as distinct a race as ever; the lapse of nearly 2,000 years has not impaired their individuality, much less absorbed it amid other nations of the earth. Nay, the Jews, tho' divided, are as separate a race as ever they were, and actually number more now than at any previous period of their history. Moreover, they are disliked, and voted *de trop* by the nations among whom they dwell, who would be glad to be rid of them altogether. At the same time, the Jews in their present scattered state present the spectacle to those who



In the above table three remarkable features as to the territorial disposition of the Jews in the present day attract our attention.

First. The Jewish race has almost entirely migrated from Asia to the other continents, thus falling in with the general law of migration of peoples from east to west, while the fact shows that the dispersion of the chosen people has been completely accomplished.

Second. By far the greater majority of Jews are domiciled in Christian lands. Comparatively a small portion only is to be found in Mohammedan countries, and scarcely any Jews at all in heathen lands, except very small "remnants" in India, China, and Sahara. This striking fact completely disproves a claim frequently advanced by the Jews that they have been dispersed throughout the world in order to preserve the great doctrine of the Unity of the Godhead. If this had been the aim and object of their dispersion, the Jews would have been dwelling among the heathen, who are without the knowledge of God. As it is, they reside among Christians and Mohammedans, who have done far more than the Jews to preserve the one fundamental doctrine common to all three creeds: "There is but one living and true God." The Jews have never been a proselytizing or missionary people. Their religion has been most exclusive, and they have ever been content that it should be so. No; the Jews have been dispersed abroad in order that they may be the receivers and not the dispensers of the Divine favors. The reasons for their scattering have been written prominently in Romans ix, x, and xi, and also the place which they occupy in this Christian dispensation. From that marvelous pronouncement on the present position of the Jews, we learn that they have been scattered by way of punishment to themselves (Chs. ix, x), and by way of warning to others (xi : 1 to 24). That they are not cast away from God's favor, altho turned out of their own land (xi : 1-7, 28). That they have been preserved in order that they may be evangelized (xi : 30, 31), and eventually restored (xi : 15-26, 27).

Third. The Jews are almost exclusively a European people, indeed a *Polish* people. Within the limits of the old kingdom of Poland, now partitioned among Prussia, Russia, and Austria, there are to be found to-day as many as 7,000,000 of the race. Poland is, and has been for centuries, their home, as Egypt was the home of their forefathers. Nearly all the Jews scattered throughout the world had likewise hailed from Poland. It is their *nidus*. There they have been bred and born. There they are conglomerated together, and from thence their superabundant vitality has caused them to overflow into other nations of the earth. These Polish Jews speak a jargon variously designated Judæo-German, Judæo-Polish, Jüdisch-Deutsch, Jüdisch, Yiddish, or Jewish, the basis of which is German with a sprinkling of Polish and Hebrew words. Outside Poland various other vernaculars enter into the composition of Yiddish, according to

the particular country in which the Jews happen to be residing. The result is a strange medley. In fact you never seem to know what Yiddish you are listening to. One man's Yiddish is not another man's Yiddish. Educated Jews regard jargon with undisguised contempt, especially German Jews; and even Russian and Polish Jews use it most reluctantly for literary purposes. Still, the fact remains that this jargon, or Yiddish, is the colloquial "Jews' language" and medium of communication, often the only one, of millions of Jews. In missionary circles in England much attention is now being devoted to the problem of how to reach the Jews, by means of versions of the Holy Scriptures, books, and tracts, in what must be regarded as their present "mother tongue." The ordinary Jew does not understand Hebrew. Once upon a time only Jews knew Yiddish, but now outsiders are becoming acquainted with this strange and barbarous dialect, and with the somewhat wide Yiddish literature existent. The reader is referred to a work lately published in New York, where the subject is fully discussed. The author says: "It is hard to foretell the future of Judæo-German. In America it is certainly doomed to extinction. Its lease of life is commensurate with the last large emigration to the new world. In the countries of Europe it will last as long as there are any disabilities for the Jews, as long as they are secluded in Ghettos and driven into pales.\*"

#### RELIGIOUS DIVISIONS AMONG JEWS.

Religiously Jews may be divided into four sects: (1) Orthodox; (2) Reformed; (3) Chassidim; (4) Karaites.

(1) The *Orthodox* Jews form the vast majority of the race. They rigidly and inflexibly adhere to the 613 precepts of Judaism, which multitudinous host of regulations and observances, many of them petty and childish to the last degree, have entirely superseded the old Mosaic ceremonial requisitions. For this state of things the Talmud, the great Jewish book of traditions, is chiefly responsible. Lady Magnus in her charming book† speaks of the Jews as "the people of the land," "the people of the book," and "the people of the ledger," at three different periods in their existence. Up to the fall of Jerusalem, A.D. 70, they were the people of the "land"; up to the fall of Rome, A.D. 476, they were the people of the "book"; since when they have been the people of the "ledger." If, however, Lady Magnus means by the "book" the Old Testament, as we presume she does, we must join issue with her. The Jews have never been the people of that book as Christians, for example, have been of the New Testament; but they have been, and still are, at least the greater portion of them, the people of the Talmud, just as the Moslems are the people of the Koran. The Orthodox Jews are entirely under the influence of the Talmud, as

\* "History of Jewish Literature," p. 10, by L. Wiener, New York, Scribner, 1899.

† "Outlines of Jewish History," p. 101.



expounded by rabbinical casuistry; and are, at least in and around the pale of Jewish settlement,\* almost untouched by the breath of modern thought. Under the head of Orthodox come not only all the millions of Polish Jews, but also nearly all the African and eastern Jews, and the majority of Jews in England, Holland, and indeed in most European countries.

The Orthodox Jews must be subdivided into Sephardim and Ashkenazim.

The *Sephardim*, or *Spanish Jews*, from the word “Sepharad” (Obadiah 30), which is generally held to mean Spain, are the descendants of those Jews who lived in Spain during the middle ages, until they were expelled by Ferdinand and Isabella in 1492. The Sephardim are now found almost exclusively in Holland, Turkey, Rumania, Palestine, Asia Minor, and North Africa. They regard themselves as the élite of Jewry, and are better acquainted with Hebrew than the Ashkenazim, from whom they differ in certain particulars of synagog worship and ritual.

The *Ashkenazim* are the Jews inhabiting German-speaking countries; and the word is derived from Ashkenaz (Genesis x:3), which is supposed to denote Germany. The Ashkenazim form nineteen-twentieths of the Orthodox division.

(2) The *Reformed Jews* are found principally in Germany, Europe, and America. They reject not only the Talmud, but also the inspired teaching of the Old Testament. They have given up all belief in the advent of a personal Messiah and the return to Palestine—which hopes inspire the Orthodox section. Indeed, the question of a Jewish return to the old land is regarded with ill-concealed disdain, and all sympathy with the “Zionism” of these latter days is disavowed. At the present moment a discussion is agitating this class of Jews in London, as to whether the Sabbath should not be kept on the Sunday, and the whole service rendered in English, instead of in Hebrew. Orthodox Jews view this movement with alarm, as tending to the further disintegration of Judaism.

(3) The *Chassidim* are the straightest and strictest class of Jews—the ultra-puritan party of the Orthodox Ashkenazim. This pietistic sect was founded by Rabbi Israel Baal Shem in 1730, and numbers about half a million adherents, who are distinguished from the rest of their Polish brethren by their long coats and love-locks. They are not found outside Poland. They are close followers of the Cabbala, a mystical interpretation of Holy Scripture, as propounded in the Zohar.

(4) The *Karaites* date from the 8th century, the sect having been founded by one Aman-ben-David. They reject the Talmud, and accept the Pentateuch only. They are the “Protestants” of Judaism,

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\* The designation of 15 provinces in southwestern Russia, originally Polish, where Jews are compelled to live.

but are a very insignificant minority of not more than 3,000, chiefly to be met with in South Russia.

Such is the religious aspect of modern Judaism, which is as far removed from Mosaism as it can possibly be. To the pious Jew the size of his phylactery, the width of his fringe, and the character of his door-post sign are all-important matters—in fact, the phylactery, the talith, and the cylinder are designated “the three fundamental principles of Judaism.” Judaism is a dry husk from which all semblance of real spiritual life has departed; it is a religion of pots and pans and culinary regulations, and of cleansing the “outside of the platter.” What pathos there is in the following confession of a Jew to a Christian missionary who was showing him a more excellent way:

I am dissatisfied with my religion, if it can be called such at all. It leaves my heart untouched; it produces no warmth in my soul; it offers me nothing but ceremonial observances. I have read your New Testament, which commends itself to me. I am amazed at the beauty, the purity in it, and, above all, at the consolation it imparts to wounded hearts.

#### MISSIONARY WORK AMONG JEWS.

We must now consider what is being done for their evangelization. We may dismiss in a very few words all efforts prior to the foundation, in 1809, of the London Society for Promoting Christianity Among the Jews. Since the Apostolic Age, when Jews thronged into the Church of Christ in great numbers, efforts to evangelize the ancient people of God had been few and far between, and the results of those efforts comparatively insignificant. The Church as a whole despised and hated the Jews, and even went so far as to forbid them to enter any Christian place of worship. Individual Christians had, from time to time, done what they could; but until the time of Esdras Edzard (1629–1708), a Hebrew-Christian of Hamburg, the accession of Jews to the Church was small. Edzard was instrumental in bringing in hundreds of the ancient people. The Callenberg Institution, the Society for Promoting Christian Knowledge, and the Moravian brethren, met with a fair, altho necessarily restricted, measure of success.\*

It was left to the London Jews' Society, which has the honor of being the pioneer in modern missions to Jews, to organize the work on any extensive scale. Through its agency thousands of Jews have been baptized, and tens of thousands of Jewish children educated in the principles of Christianity. Its work has extended from England to India, and from Sweden to the Sahara. At the present time no less than 184 missionaries are in the field from this one society alone.

\* The reader is referred to the author's “The Jews and Their Evangelization,” where, pp. 81–89, missions to the Jews from the 1st to the 18th century (inclusive), are exhaustively dealt with. (London, Student Volunteer Missionary Union, 1899.)

TABLE OF STATISTICS OF THE PRINCIPAL MISSIONS TO JEWS, 1899.

| NAME OF SOCIETY.<br>(Auxiliaries included.)                             | Founded. | Stations. | Total<br>Missionaries. | Missionaries'<br>Wives. | Hebrew Christians<br>Ordained<br>Missionaries. | Lay Missionaries. | Schoolmasters<br>and Mistresses. | Medical Mission<br>Staff. | Colporteurs and<br>other Agents. | Schools. | Scholars. | Hospitals. | Dispensaries.<br>Baptisms in 1898. | Approximate<br>Income in £. |
|---|----------|-----------|------------------------|-------------------------|--|-------------------|----------------------------------|---------------------------|----------------------------------|----------|-----------|------------|------------------------------------|-----------------------------|
| GREAT BRITAIN AND IRELAND.  |          |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| London Socy for Promoting Chris-<br>tianity among the Jews.....         | 1809     | 50        | 184                    | 26                      | 83   | 24                | 46                               | 52                        | 11                               | 51       | 10        | 1170       | 2                                  | 37669                       |
| Church of Scotland Jewish Mission.....                                  | 1841     | 6         | 26                     | 7                       |  |                   |                                  | 15                        |                                  | 10       | 1289      | 1          | 1                                  | 5455                        |
| Presbyterian Church of Ireland.....                                     | 1841     | 3         | 13                     |                         |  | 6                 | 7                                |                           |                                  | 1        | 100       | 1          | 18                                 | 4160                        |
| British Society for the Propagation<br>of the Gospel among the Jews.... | 1842     | 18        | 22                     |                         |  |                   |                                  |                           |                                  |          |           |            |                                    | 6000                        |
| Free Church of Scotland.....  | 1843     | 5         | 79                     |                         |  | 8                 | 69                               |                           |                                  | 8        | 1100      | 4          |                                    | 7366                        |
| Presbyterian Church of England....                                      | 1860     | 2         | 4                      |                         |  | 1                 | 1                                |                           | 1                                |          |           |            | 1                                  | 1487                        |
| London City Mission.....  | 1874     | 1         | 9                      |                         | 7  |                   |                                  |                           |                                  | 1        |           |            |                                    | 1000                        |
| Parochial Missions to the Jews at<br>Home and Abroad.....               | 1875     | 9         | 11                     | 1                       |  | 6                 | 4                                |                           |                                  |          |           |            |                                    | 1000                        |
| Mildmay Mission to the Jews.....  | 1876     | 9         | 50                     |                         |  |                   |                                  |                           | 3                                |          |           |            | 3                                  | 8000                        |
| East London Mission to the Jews....                                     | 1877     | 1         | 15                     | 2                       |  | 1                 | 4                                |                           |                                  | 1        |           |            |                                    | 2833                        |
| Barbican Mission to the Jews.....                                       | 1879     | 3         | 7                      | 1                       | 6  | 2                 | 2                                | 6                         |                                  |          |           |            | 1                                  | 1200                        |
| Jerusalem and the East M. F.....  | 1887     | 5         | 18                     |                         |  | 7                 | 11                               |                           |                                  |          | 1         |            | 1                                  | 9576                        |
| Church of Ireland Jews Society.....                                     | 1889     | 3         | 3                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    | 2500                        |
| Hebrew Christian Testimony.....   | 1894     | 3         | 9                      |                         |  |                   |                                  |                           |                                  |          |           |            | 3                                  | 600                         |
| Kilburn Mission.....  | 1896     | 1         | 1                      | 1                       | 1  | 1                 |                                  |                           |                                  |          |           |            |                                    | 470                         |
| Sixteen other Societies.....  |          | 18        | 21                     |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| GERMANY.  |          |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Berlin Society for Promoting Chris-<br>tianity among the Jews.....      | 1822     | 3         | 4                      |                         | 3  | 2                 | 2                                |                           |                                  |          |           |            |                                    | 1250                        |
| Central Association of the Evangel-<br>ical Lutheran Mission.....       | 1871     | 3         | 4                      |                         |  | 3                 |                                  |                           |                                  | 1        |           |            |                                    | 800                         |
| Students' Instituta Judaica.....  | 1880     |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| West German Union for Israel.....                                       | 1843     | 3         | 4                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    | 880                         |
| FRANCE.   |          |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| French Society for Evangelization<br>of Israel.....                     | 1888     | 2         | 2                      |                         | 1  | 1                 |                                  |                           |                                  |          |           |            | 2                                  | 250                         |
| Paris Mission.....  | 1887     | 1         | 1                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| SWITZERLAND.  |          |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Society of Israel's Friends.....  | 1830     | 1         | 1                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    | 800                         |
| SWEDEN AND NORWAY.  |          |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Evangelical National Society.....                                       | 1856     |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            | 3                                  | 2000                        |
| Society for Missions to Israel.....                                     | 1876     | 3         | 6                      |                         | 3  |                   | 6                                |                           |                                  |          |           |            |                                    | 1500                        |
| Norway Central Committee.....   | 1865     | 2         | 3                      |                         |  | 2                 | 1                                |                           |                                  |          |           |            |                                    | 1100                        |
| Swedish Mission Union.....  | 1886     | 1         | 2                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| RUSSIA.   |          |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Pastor Faltin's Mission.....  | 1850     | 1         | 1                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    | 500                         |
| Rabinowitz's Mission.....   | 1883     | 1         |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Eleven other European Societies....                                     |          | 11        | 8                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Five North African and Syrian Mis-<br>sions.....                        |          | 4         | 5                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Four Australian Missions.....   |          | 4         | 4                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| UNITED STATES.  |          |           |                        |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Church Society (New York).....  | 1878     | 7         | 11                     |                         |  | 4                 |                                  |                           |                                  |          |           |            |                                    | 4000                        |
| Hope of Israel Mission.....   | 1892     | 3         | 5                      |                         |  |                   |                                  |                           |                                  |          |           |            |                                    | 1000                        |
| Chicago Hebrew Mission.....   | 1887     | 1         | 4                      |                         |  |                   |                                  |                           | 1                                |          |           |            |                                    | 600                         |
| Twenty-five other Societies.....  |          | 25        | 33                     |                         |  |                   |                                  |                           |                                  |          |           |            |                                    |                             |
| Approximate totals (100 societies)                                      |          | 200       | 600                    |                         |  |                   |                                  |                           |                                  |          |           |            |                                    | 110000                      |

NOTE.—The figures in these tables are imperfect; but the author could give only the information supplied to him. This table has been corrected and supplemented by information obtained by Rev. Louis Meyer.

—EDITOR.

If we come to look into these statistics more closely, we find that there are 600 missionaries for 10,000,000 Jews; that is, one missionary to about 17,000 Jews. But if we stop here we should not form a correct idea of the matter, for of these as many as 150 are in England alone, 70 in Palestine, and 50 in the United States: that is to say, 270 missionaries working among 1,000,000 Jews, and 330 among the remaining 9,000,000. In other words, one missionary to every 30,000 Jews. Our deductions must not end here. The bulk of the Jews are, as already stated, living in Poland, or, as we now know that country, in





The annual reports and monthly magazines of the various societies will show what is being done. We have space here for a very brief statement only. In countries—Protestant countries—such as England and America, Christianity is being put before the Jews in the pulpit and in the press, in public meetings and private conversations. Jews surrounded, as they are on all sides in these two countries, by Christian influences can not possibly escape contact with Christianity. In England, it may almost be asserted, Judaism would ere now have been absorbed into Christianity, nominal or otherwise, had it not been periodically and continually reenforced by the pious and bigoted arrivals from Poland, who keep the already “Anglicized” Jews up to the mark religiously. In spite of this, there is undoubtedly going on in England, as in many other countries, a wasting away of Judaism in the direction of Christianity, both on social and religious grounds. The excellent parochial system in England makes it impossible that the Jew should never hear of Christ and His Gospel. The clergy of the Established Church receive valuable aid from the Jewish missionary societies in the way of men fully qualified for the work, or monetary grants wherewith to find the supply of such helpers.

In Europe, except perhaps in the densely packed ghettos of the Jewish Pale of Settlement, the Jews are likewise surrounded by Christianity—a nominal Christianity, for the most part, if you will—but nevertheless Christianity, which makes its commanding influence felt, as seen from the large numbers of Jews baptized. It may be aided, as undoubtedly it is, by a keen appreciation on the part of Jews of the social benefits accruing after admission into the church of the country. When purely religious and conscientious motives for baptism have been brought into play, it will generally be found that the more active, zealous, and spiritual influences of the missionaries of the societies stationed in these countries have been instrumental in creating the desire for admission into the Church of Christ.

In the East and in Africa, where Islam holds sway, the only Christian influence brought to bear upon the Jews is that exerted by the missionary societies.

It may be taken for granted that the methods of all the missionary societies working among the Jews are evangelistic and evangelical. Reliance is placed solely on the Word of God—written or preached, read or listened to—as the power of God unto salvation. The valuable adjunct of medical attendance, given to sick Jews in hospitals, dispensaries, and their own homes, is largely adopted. This, too, has Scriptural authority, the highest. “Heal the sick . . . say unto them, the Kingdom of God is come nigh unto you.” (St. Luke, x: 9.) The work is further supplemented by mission schools for the education of Jewish children in the principles and practises of Christianity, and in the case of adults, by mission houses of industry, for the

purpose of teaching trades to those who through their profession of Christianity have lost all chance of earning a livelihood among their own people.

The *results* of the combined efforts made by churches and the missionary societies may be classed under two heads—*direct* and *indirect*. By “direct” results we mean actual baptisms—the only test that can be applied—and applied in this article—in the aggregate. A former missionary of the London Jews’ Society has just published a booklet, in which, having carefully compiled and amassed the statistics, he concludes that to state that the Jewish baptisms in this century have numbered 224,000 is to understate the facts.\*

By “indirect” results we mean all that Christian impression—short of individual baptism—that has been produced upon the Jews. There can be no doubt that Christianity is leavening Judaism—gradually but surely—with its blessed and benign influences. Our opponents shall be our witnesses. A Jew writes in a newspaper:

Christianity has deepened the ethics of the Old Testament. Read the glorious Sermon on the Mount, or Paul’s description of love (I. Cor. xiii). True, the essential ideas are already indicated and expressed in the Old Testament; but what a difference! There only in weakness and occasionally, here in the steady, strong light of the sun; there in drops, here in a stream which carries away the heart. Jesus brought the Gospel of love to humanity, and was a martyr for the truth. He proclaimed the message of salvation to all nations. He was the consoler of the weary and heavy laden, the friend of man and lover of the poor. In Him was nothing but light, harmony, and symmetry, and His image and name have been an inexhaustible fountain of blessedness to millions who have lived and died in His love.

The Hebrew periodical *Hamelitz*, in a leader, said:

“Our enemies point to the Talmud as the source of all the sins which are laid to our charge, and with whose spirit, they allege, we are all of us thoroughly imbued. Listening to them, one would think that every Jew, without exception, spends his whole time in studying that production; whereas, as a matter of fact, a comparatively limited number of our people know scarcely anything more of it than the name. Indeed, it is no exaggeration to say that while—thanks to the activity of anti-Semites—many Christians are better acquainted with certain extracts from the Talmud than they are with the Gospels, *the majority of Jews are more familiar with the doctrines and sayings of the New Testament than they are with the Talmud and the Pentateuch.*” Now, this testimony borne—reluctantly, no doubt—by the Jews themselves, is unimpeachable. And to what else, if not to the missionary societies and their work, are the Jews indebted for this knowledge?

We have already transgressed our limits, but enough has been said to prove that Christianity is triumphing among that people of whom as concerning the flesh Christ came.

\* “Judentaufen im 19. Jahrhundert” (Jewish baptisms in the 19th Century). A statistical essay by Rev. J. De la Roi. Leipzig, Institutum Judaicum. 1899.

## THE LITTLE REPUBLIC AT FREEVILLE.—II.\*

BY DELAVAN L. PIERSON.

The George Junior Republic is in many respects a model reformatory, and yet it has few of the failings and disadvantages which characterize the ordinary reformatory system. Everything is as unlike an institution as possible, and the citizens resent very much the application of that term to their enterprise. The laws being enacted and enforced by the boys themselves, the punishment of the culprit is never laid at Mr. George's door.

To the casual visitor this system might seem like playing at law-making; but it is far from play to the boys. It must be remembered that they are forced to abide by their laws, and feel their responsibility of legislating for their individual interest and for the welfare of their Republic. Valuable lessons in parliamentary procedure and in debating, and in caution and in forethought, are learned in the Town Meeting, which has now displaced the more cumbersome Congress.

It is instructive as well as interesting to notice how the questions which confront our greater republic come up for discussion and settlement in the smaller. Women's suffrage, free-trade or protection, tariff, trusts, income tax, free "tin," pauper labor, all have presented themselves. On returning from the village, some boys brought candies, fruit, etc., which had been purchased at cheap rates, or had been presented to them by some kind-hearted farmer's wife. These they sold to their fellows at lower prices than the government licenst store could afford to furnish them. The storekeeper appealed to the government, and a tariff of thirty-five per cent. was laid on all imports.

The Republic has its own currency, made of flat pieces of tin, stamped, George Junior Republic, and in denominations from one dollar down. Silver, nickel, or copper can purchase nothing within the Republic. The Republic maintains the bank, and all official payments are made by means of drafts upon it. Two per cent. interest is paid on all deposits, and any citizen who has accumulated a little sum, may, on leaving the Republic, have it redeemed in U. S. coin at one-fifth its face value.



G. J. R. CURRENCY.

\* It should have been stated in our previous article that \$250 constitutes a life membership in the George Junior Republic Association. This association has nine trustees, being regularly incorporated under the laws of New York State, and reports annually to the State Board of Charities. This is an additional guaranty to donors, but does not in any way hamper the good work of the Republic. A Woman's Aid has also been started in New York City, and it is very desirable that branches should be established in other cities. For a leaflet describing the work of the association send to A. G. Agnew, Esq., 7 Nassau Street, New York City.—D. L. P.

The financial system of the Republic is based upon wages for work. Its motto is "Nothing without labor." The government lets out contracts of all sorts,—farming, road construction, landscape gardening, hotel keeping, etc., etc., and the contractors hire labor, paying different prices, according to the skill of the workmen, from fifty cents to one dollar and fifty a day.

NO 8 C.J.R. June 6 98

George Junior Republic Bank,

Pay to the order of R. Bartold  
the sum of Two and 22/100 dollars

\$ 2.22 R. M. Lockburn

A SAMPLE CHECK ON THE G. J. R. BANK.

Wages are paid once a week, and no favors are shown to those workmen or government officials who recklessly spend their earnings the first few days of the week. A coarse diet and a harder bed await such until next pay day.

An excellent little paper, *The Junior Republic Citizen*, is published by the boys. They write freely for it, using their own language and spelling, and are not held to account for the opinions they express. It is issued monthly and contains reports of census and "police blotter."

The problem of a congested labor market has never had to be grappled with in the Republic. There is work for every boy who will work. Some boys, preferring their own independent enterprises, have started barber-shops and tailoring establishments. One boy, only thirteen years old, being hard pressed by the hotel proprietor, announced a course of lectures on "The Minor Lights of History," Miles Standish, Captain John Smith, and John Brown, and altho he set his prices high (single lecture, fifty cents; course ticket, one dollar), the hotel corridor was filled all three lecture nights.

Another boy, much interested in natural history, made a collection of insects, cocoons, nests, nymphs, etc., but his companions would not deign to notice his collection. One day he announced the opening of a "Dime Museum," and at the appointed hour there was a line of boys reaching clear to the police station, each with his dime in his hand waiting for admittance. When the doors were opened, the show was found to consist of this same entomological collection; but the boys had paid their money, and so they listened attentively to the interesting explanations of the museum proprietor, and afterward voted it a "huge success."

The buildings of the Republic include: (1) The "Republic," containing a kitchen and two restaurants, a library, hotel, and "garroot"; (2) the school-house, bank, and store; (3) the court-house, jail, capitol, post-office, store, and Waldorf Hotel; (4) Carter cottage for boys; (5) Rockefeller cottage for girls; (6) business offices; (7) hospital; (8) barn; (9) tool-house and work-shop; (10) laundry and bath; (11) dairy;



(12) shoe shop; (13) a chapel has also been promised. Everything is exceedingly plain. It is to be hoped that this feature of the Republic will never be altered, for finer surroundings would only breed dissatisfaction with their city homes and teach lessons of extravagance. Cleanliness is carefully taught as a habit to be practised by all classes, and a neglect of this virtue may bring about a fine from the Board of Health.

The jail is no play house, but has small cells with veritable bars and high windows, hard slat beds, and prison meals. A formidable constable's desk stands in a recess at the entrance, while almost opposite in a niche is a little melodeon for use in the religious services held weekly in the prison corridor. Upstairs is the court room, containing,



A SCENE IN THE COURT ROOM.

among other things, a trap door for the entrance of the prisoner, an imposing high desk for the judge, and a jurors' bench. There is a small space railed off for the witness stand, and rows of seats for interested listeners. The sessions of the court are most orderly and impressive. The pros and cons are carefully weighed; evidence is called for in its proper place, and most heartstirring appeals are made to the jury. One judge walked ten miles to Ithaca and back again that he might attend a court session and learn how to conduct those of the Republic with proper decorum. Only one case of bribery has ever been discovered, and the guilty officer was immediately deposed and suffered disgrace as well as legal penalties. The rear of the court room is partitioned off into "lawyers' offices," and bears this prohibitory sign, "Citizens not allowed to climb over this partition."

It is, perhaps, to be deplored that the court and legal proceedings

have such a prominent place in the Junior Republic, but the fairness of the judgments, and the submission of the guilty to the punishments imposed, counteract, to some degree, this unfortunate feature. The police court must, inevitably, play a large part in the lives of such children, and how much better to have justice and equity demonstrated than bribery and harshness.

Several boys, while in prison, have composed rhymes set to popular tunes. One may hear them singing these songs at their work or play. Here is a verse and chorus of one of the most characteristic:

DADDY'S BOYS.

There is a Republic in Freeville  
Where the boys and girls have their own will;  
The laws that they make they must fulfil  
In that Junior Republic of ours.  
In spite of all their freedom,  
Don't think for a moment it's bedlam,  
For the rascals, we very soon jug them  
In that Junior Republic of ours.

*Chorus:*

Daddy's boys are corks,  
They're not the kind that's slow;  
They're born and bred New Yorkers,  
I would have you know.  
You may talk about your laddies,  
Your little Fauntleroy's,  
But they are all back numbers  
When compared with Daddy's boys.

Most of the citizens of the Junior Republic live in boarding-houses or hotels. These latter are two in number, the "Republic Hotel" and the "Waldorf," (which is the second class hotel). The accommodations at the "Republic" are of two grades; pies and cakes, and linen tablecloths and individual chairs go with the twenty-five cent meals. The "garroot" boarders are served in a separate dining-room, with less elaborate, altho none the less clean surroundings. The sleeping rooms range from those hung with curtains and store-framed pictures to those whose only charms are light and air. "The garroot" has no individual rooms, but one long gabled loft, with a chest by the side of each fellow's bed to hold his wardrobe. Here lodge the impecunious, brought to this pass either by the love of play or by fondness for candy and other luxuries. Board must be paid in advance, and prices are higher, of course, for transients.

A new plan has recently been put into operation. Two simple cottages have been built, each to accommodate twelve boys or girls, who constitute a family, with a motherly woman as "house mother." All work toward the support of the homes, the girls doing the mending and housework, the boys, like older brothers, supplying the needful money. The householders pay Mr. George a nominal rent. One

cottage has recently been sold to eight boys for \$1,200. They paid \$200 down, and Mr. George holds a mortgage for the remainder.

There is a library, a memorial gift, and the shelves contain over 1,200 volumes: fiction, history, science, poetry, essays, and reference and religious books, with some juvenile books and many leading periodicals. The most thumbed books of all are those which treat of the penal and civil code of New York State.

The problem of book study for the winter residents has given Mr. George some difficulty. It goes without saying that all the citizens are in need of education, and the Republic school is now a part of the country school system of the State. Attendance upon this school is obligatory by the law of the Republic, and a truant officer gathers in any who "play hooky." Several members of the Republic attend the



THE "GARROOT" LODGING HOUSE.

high school of a neighboring village, and three have now entered Cornell. The civil service examinations, which cover all the ordinary branches, debar the ignorant and the inattentive from holding the coveted position of the police or judge, health commissioner, sheriff, or any other appointive office. This gives importance and attractiveness to "education," which the street gamin has never before conceived possible. He learns that education means power.

Church and State are separate in the Junior Republic, and there is no legislation bearing directly on religious matters, but the founder being a man of strong religious convictions, such an atmosphere of godliness emanates from "the capitol" that the citizens are unconsciously affected by it. Roman Catholics attend a little Catholic church nearby, and Protestants go to the village Methodist church and Sunday-school. The citizens have also organized among themselves a Christian Endeavor Society, and it would be hard to find a



AN ARISTOCRAT'S ROOM IN THE "HOTEL REPUBLIC."

more earnest little band, altho of opposing creeds and diverse beliefs. Little Roman Catholic children attend mass in the morning, and, perhaps, lead or take part in a regular Christian Endeavor prayer-meeting in the afternoon. A falling off in church attendance was noticed at one time, and the legislature provided that a missionary should be ap-

pointed, whose duty it should be to visit delinquents, urge upon them the duty and privilege of church worship, and to warn the erring.

Especially solemn and impressive are the meetings held in the jail corridor for the prisoners. In the midst of one meeting a little girl was seen to slip out quietly, and in a few moments returned with her arms full of Bibles and prayer-books. Going to each cell, she discriminated between the Protestant and the Roman Catholic prisoners, giving the former a Bible and the latter a prayer-book, with a tender word of encouragement to read it.

Family prayers are daily held, led sometimes by one of the older helpers, but as often by a citizen. God's blessing is also askt at table, usually by one of their own number.

We believe that Mr. George has taken a wise course in the religious conduct of his miniature republic. His helpers are all Christians, who have entered upon the work with the missionary spirit—an earnest desire to win these boys and girls for Christ. Six days in the week, at the carpenter bench, or on the farm, or over the stove, or at the machine, they patiently help to solve the knotty problems of manufacture or cultivation, and on the seventh set an example of restful worship and meditation, which is not lost on their young charges. Quiet heart to heart talks are continually bearing fruit in the little Republic, unto life



THE ROCKAFELLER COTTAGE FOR GIRLS.



eternal. If attendance upon church service were a matter of compulsion, when everything else is free, or if the church were given prominence through being constituted a State church, the present well-balanced condition of things could not exist.

Mr. George has expressed the conviction that any one of his several older citizens, who have spent two or three years with him, would be thoroughly competent to superintend another republic, and make it in every way as great a success as Freeville. If in making this statement he has carefully taken into account the far-reaching religious influences of the leader, the confidence and esteem in which he holds these boys must be very great.



THE FIRST G. J. R. MISSIONARY.

Mr. George says that there has never been a boy, who has stayed at the Republic as long as he (Mr. George) felt he should, who has not left a thoroughly upright, self-dependent citizen, having learned lessons of obedience to law and respect for the rights of others. Of course, some are taken away by their parents or guardians before they are ripe for dismissal, and a few become rebellious and return of their own free will to their idle city life. Who can estimate the work this one little Republic is doing, in converting paupers and criminals into citizens who make for righteousness and peace, and girls whose feet were already turned toward hell, into women of chaste, industrious lives?

Two years ago Mr. George took one of the younger citizens to Brooklyn to speak in behalf of the Republic. The boy communicated his enthusiasm to his audience in a wonderful way. At the close a lady, with purse in hand, pressed up to him and offered it to the little speaker. Mr. George, from his position in the audience, noticed her turn away chagrined. In a few moments she came to him, saying, "Won't you take this money and use it for that boy." "Wouldn't he accept it?" asked Mr. George. "I never received such a rebuke in my life," replied the lady; "when I offered it to him, he said, 'I can not take it, Madam, I have done nothing to earn it.'"

When the previous history of some of the boys is known, the visitor's most natural question is: Have you ever had to expel any because of incorrigibility? The question always calls forth the same reply: "The worse the boy, the more his need of the Republic and its influences. No; we never willingly let go of our *bad* boys."

It will be seen from the foregoing account that the Junior Republic is indeed a *model reformatory*. Amid wholesome surroundings, and under judicious Christian management, the boys and girls are

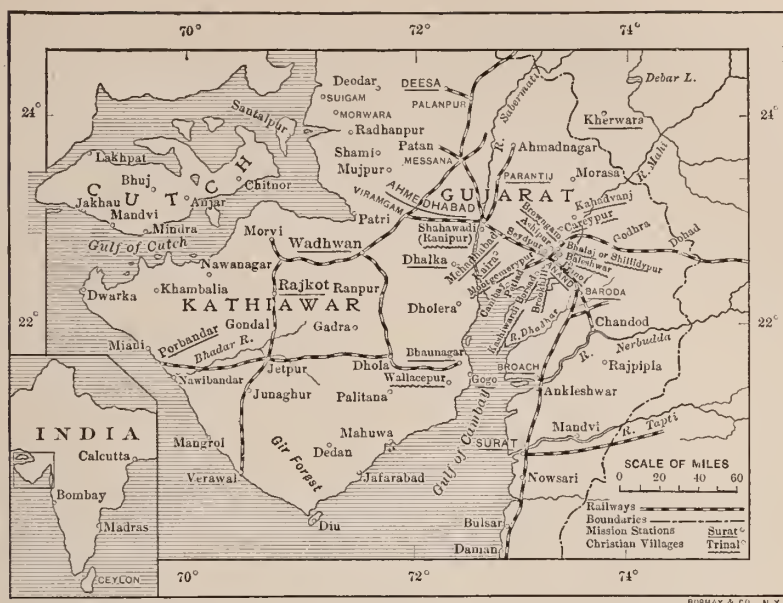
taught self-control, self-help, obedience to law, the blessing of service to others, and are given every opportunity to become honorable Christian citizens in our larger republic.

The principles upon which the Junior Republic are founded are sound, and are the outcome of years of study of the city street gamin; but even with such a complete system, not every one could successfully carry on such a republic. The principles of self-help and self-government among the boys must be wisely recognized by a Christian governor, and a consistent course of non-interference practised at the same time that a vigilant outlook is kept.

Some minor phases of the Republic's life are still in their experimental stage, but the Republic itself has past beyond that stage and has clearly vindicated its right to exist, and to be supported by the interest and prayers and gifts of the Christian people of our land. It is philanthropic work without any of the pauperizing tendencies of ordinary philanthropy, and, on the other hand, it does away with the opportunity of self-gratulation, which mars so much of our charitable work. The sense of personal responsibility for law and order, is visible in each sun-burned freckled face of the citizens, and boys who have had a common education in dodging police, will legislate and oversee with a sharpness in which the ordinary adult is pitifully deficient.

If the Republic stopt short of being a Christian enterprise, there would be no opportunity for the highest forms of altruism. With pauper laws that are inexorable, with competition that is sharp, altho friendly, with a decided spirit of self-interest and preservation, there would be developd only a high sense of justice and a healthy regard for the rights of others. But, lifted to the plane of Christianity, the opportunities of visiting the sick and the imprisoned, the faithful exercise of guardianship and the repression of covetousness and jealousy, all give opportunity for the exercise of the highest altruism in accordance with the teaching of Christ.

It is very evident that the love which Mr. George has for his boys and girls is heartily reciprocated. No thief ever steals from him. The tender accent they give to the word "Daddy" when they speak of him, and the confident manner in which they approach him to ask a question, to tell him of some loss, or inquire for a missing companion; the alacrity with which they run on little errands for him, and the stream of evening callers to bid him good-night before retiring, all speak loudly of the love which they bear toward him. As the last one bade him good-night and left him, with a look of satisfaction, Mr. George turned to us a beaming face and said, "I wouldn't change places with any one in the world; I believe I'm the happiest man alive."



### THE CHRISTIAN VILLAGE SYSTEM IN INDIA.\*

BY REV. WILLIAM BEATTY, D.D., KNOCK, CO. DOWN, IRELAND.

Formerly missionary of the Irish Presbyterian Church in Ahmedabad, India.

The social and religious system of India presents strong and apparently unsurmountable obstacles to the acceptance of Christianity. Caste holds the people with such an iron grasp that escape from the fetters of its principles and prejudice is practically miraculous. From the Brahman to the lowest Bhungia every section of the Hindu community is subject to laws which tolerate no departure from the restrictions of hereditary social custom. These laws permit and even sanction the grossest immoralities, but they irrevocably condemn to social death all who fail to conform to their draconian code. They know no forgiveness for any who eat and drink with those outside the narrow limits of their caste. Believe what you like, worship whatever god you choose, teach any doctrines you please, but break caste laws in the matter of eating, drinking, or marriage, and but one fate awaits you—social death.

To these bond slaves comes the religion of Christ and proclaims emancipation—"Liberty to the captives and the opening of the prison to them that are bound" (Isaiah 61: 1). One would expect that freedom would be welcome. Far otherwise—the captive rejoices in his captivity and nothing short of a revelation of his real condition and a spiritual revolution in the soul will make a caste-ridden Hindu fight for his life and liberty. When once this revolution has taken

\* Gujarat, Bombay Presidency.

place and he steps out into Christian liberty, he finds himself totally outside caste, dead to all inside, even his nearest and dearest. He has become a Christian at the cost of a loss of all things—property, position, relatives, and friends—all have had to be surrendered, and like one fleeing from destruction he escapes only with his life. A man who has thus adopted a new religion and thrown in his lot with a new community, finds that while the wants of the soul are supplied, the wants of the body are no longer met.

The Christian life is not a life of mere contemplation, nor a round of ceremonial observances; it is one which takes in the whole man. The moral and spiritual nature is cultivated, but the body must not be neglected. How is the new convert to live? Whence is he to obtain food and raiment since he has been stripped of his possessions or deprived of his regular employment? When there were only a few Christian converts work was easily found for them. The new Christian became an agent and propagandist, and the "laborer is worthy of his hire." But as the number of Hindu Christians increased, and many were admitted, even from the higher castes, who were not fitted for evangelists, it became necessary to devise some means whereby they might earn their daily bread. They naturally appealed for help to those through whose instrumentality they had been brought out. The majority of their countrymen spurned them and they must either starve or receive help from Christians.

Nearly every trade in India is a close guild, caste admitting only its own members. Indeed every occupation is dominated by caste. It retains in its own hands the power to shut or open the avenue to employment. Thrown out in disgrace with maledictions for dishonoring his parents and polluting his caste, no means would be left untried to prevent the disloyal member from attaining any occupation or position in trade or in office. The European Christian at the head of a large government office is helpless to protect native Christians against the caste predominant among his clerks in his own office. Life for a man, even of a different Hindu caste, is intolerable without the good-will of the leading subordinate officer or head clerk, who makes it pleasant and practicable for his own caste fellows alone, and hot for those he does not wish to have in office.

Similar conditions are also found among low castes, and necessitate lending them assistance. The rules of caste are strong and strict among the low and depressed classes as well as among the higher, and the difficulty of knowing what to do with those who become Christians is quite as great with the former as with the latter. The danger for the low caste converts lies in the ease with which they are tolerated and received back among the heathen associates from whom they have emerged. The temptation to conformity becomes, in many cases, too strong for their pliant natures, and the fetid atmosphere of heathen-



ism chokes out the weak life which might have developed and strengthened in a purer and better air. Separation from the old environment in their case is advisable on the ground of the need of life-giving nourishment for the soul. To continually absorb poisonous gases and live a healthy life is impossible. To bring up children under the continual sound of impure and blasphemous language, within sight of dishonest practices and amid immoral and unholy behavior is ruinous to moral and spiritual life. Environment has much to do with future character, and the unholy, dishonest, and corrupting conversation and practices of a low-caste heathen quarter can not be expected to produce a noble, self-denying, pure and vigorous Christian.

Industrial schools and agricultural settlements are, therefore, a forward step in the progress of the Christian Church in India. The first converts became preachers and teachers, but subsequent ones had



IRRIGATION BY A WATER WHEEL IN INDIA.

to be employed in other ways. Admission to the trades is difficult and slow, and involves a greater expenditure of money than most missions can afford. Good work has, however, been done in this direction by the Basel and several American missions. Many native Christians have, through such agencies, found remunerative and honorable employment.

From an early age of its existence the Irish Presbyterian Mission has had its attention turned to agriculture. This was germane to the habits of the converts.\* It required less capital and less skill to start thus in life some of the earlier converts who had not the capacity to be teachers. This had already been the occupation of some who joined the church. Others who had been weavers were ambitious to become cultivators of the soil, and so get clear of a trade which was declining before the power loom. In the Mahikanta Mission (at that

\* Over 90 per cent. of the population of India is dependent on agriculture.

time belonging to the L. M. S., but afterward transferred to the Irish Presbyterian Church), agriculture was the first thing to which the missionaries turned, in order to help the converts to be self-dependent; and ever since that time the principal means of support of the Gujarat church has been from the soil. One other department of skilled labor has been vigorously worked—printing and bookbinding. Carpentry, tailoring, and masonry have also been tried tentatively at various times.

The first land settlement was begun at Borsad. Its one weak point was the attempt to guide it with a voluntary limited control. The land, being held in the name of the cultivators as tenants, was disposed of by them as soon as money was needed. Had all the land taken up by the missionary and made over to the Christian cultivators been kept by the mission, a large, valuable, and profitable estate would exist where now it is only a history. We learn by our mistakes. The frequent separation of the cultivator from his land, the money products of which would soon be squandered or used up in idleness, suggested another and better plan—the ownership of the land by the mission, the Christian tenant holding the property only so long as he paid the rent and behaved in a Christian manner. The major part of the land cultivated by Christians in Gujarat is held on this plan.

Kashiwardi was the first Christian village founded in Gujarat, and the larger part of its inhabitants are cultivators. Those who as heathen had been cultivators were the largest and best part of the settlement. Others, laborers and weavers, settled around them, but most of the latter soon abandoned their looms for the plow. When land became scarce, a new site for a settlement was sought, and an entirely agricultural Christian village was founded within the boundaries of the village of Shahawadi, five miles from the city of Ahmedabad. It is now over thirty years old, but has not been the success which was anticipated. Several causes contributed to this, such as want of self-dependence and the disastrous action of the Salvation Army in trying to turn the people to their peculiar ways of thought and conduct.

This village, which is known as Ranipur (a name given it by the late Rev. T. L. Wells), and sometimes as Shahawadi, was established on the principle that each cultivator should take up land from the government on his own account. A number of men became partners in a portion of ground on which the houses of the village were built, and each took up in his own name as much of the waste land in the vicinity as he could cultivate. The proceeds of their property at Borsad which was sold, and loans made from time to time by the mission were needed to start and maintain the enterprise. The mission became the village banker and loan association, and each man had his accounts in the mission books. This system continued till 1880, when the

present writer, being put in charge, ceased to be banker, and his place was taken by a native Soucar.

For many years the need of further extension of the village system was felt, and efforts were made to meet it. The first of these was in connection with Gogha, in Kathiawar. The lease of a large tract of valuable grass land, in the bounds of the village of Karera, was obtained from the Bombay government on favorable terms, and a village was started. The entire tract is in the possession of the mission, which is the lessee from the government. The grass of the waste land is valuable, and has yielded a large profit over and above the amount necessary to pay the rent. The profit, and the subscriptions of sympathizers, were used to build houses, sink wells, and make advances on loan to settlers.

The first settlers, who came twenty-four years ago, were poor and burdened with debt. They are now free of debt, and in good circumstances. One or two of the second period, principally through their own faults, have been less prosperous than the early settlers, and even than later importations. The village was carefully planned, and has been well managed, and is now looked upon as a model. It consists of five rows of houses, with cattle-sheds and yards attached, and has church and manse, a rest-house and a tank, and a number of wells. All this has been constructed out of the profits, and there is a credit balance of rs. 10,000.

The next two villages were founded on a similar self-supporting basis. Their founders, the Revs. W. W. Brown and J. Shillidy, took up government waste, which they divided among those of the Christians of their district who wished to earn a livelihood. The houses in these villages were either built by the tenants themselves, or with help given them by the missionaries from the profits of the land. No missionary money sent out by the church at home for the spread of the Gospel, was ever thus used, unless specially subscribed for the work. The village of Brookhill is now attaining large proportions, and houses are being added to it yearly. The village of Bhalaj (the name of the heathen village within whose bounds it is located), has grown to a moderate size and is only prevented from developing into a large village by the scarcity and high price of land in the vicinity. It is the center of a number of Christian hamlets\* in the neighborhood, and contains a church, where all the Christians of the district worship.

There are still two other villages to be noticed, Careyपुर and Montgomeryपुर, both in the Anand district. The former is less popular than the latter, being outside the district whence our Gujarati converts came, and in a less desirable neighborhood, but it has the elements of extension and development in a larger degree, having over

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\* The Christian hamlets in the neighborhood are five, Bhalaj, or Shillidypur, itself being the sixth. They are Seydpur, Trinol, Bheleshwar, Ashipur, and Brownpur.

1,000 acres of arable land, which it can bring under cultivation according to its ability. The proceeds of the grass which it produces and the rent received from the cultivators, pay the government rent, and leave a small margin for improvement. With the seasonable rains in a few years it should become one of our most prosperous villages.

Montgomerypur is small but well situated. The land is excellent and well watered, and most popular with the Christian people of the district, but very limited. It is, however, a center for evangelizing a densely populated neighborhood, and a pleasant little place within a short distance of headquarters at Anand.

The following statistics will show at a glance the number of families and individuals in each:

| DISTRICTS.     | VILLAGES.          | FAMILIES. | INDIVIDUALS. |
|----------------|--------------------|-----------|--------------|
| Borsad.....    | Kashiwardi.....    | 71.....   | 442          |
| " .....        | Brookhill.....     | 33.....   | 151          |
| Ahmedabad..... | Ranipur.....       | 85.....   | 357          |
| Gogha.....     | Wallacepur.....    | 16.....   | 102          |
| Anand.....     | Careypur.....      | 23.....   | 128          |
| Anand.....     | Shillidypur.....   | 20.....   | 89           |
| " .....        | Brownpur.....      | 19.....   | 74           |
| " .....        | Montgomerypur..... | 13.....   | 57           |
| " .....        | Ashipur.....       | 10.....   | 31           |
| " .....        | Seydpur.....       | 4.....    | 19           |
| " .....        | Bheleshwar.....    | 4.....    | 12           |
| " .....        | Trinol.....        | 3.....    | 22           |
| 4              | 12                 | 301       | 1,484        |

Thus, in addition to our regular mission stations, we have twelve Christian centers of evangelization, each, like a city set on a hill, shedding its light over the surrounding mass of heathenism, and that much more effectively than if the inhabitants had been allowed to remain in their original quarters. Collectively the converts are strong; separated they are weak, exercising little influence, and of little account for the spread of the Gospel. The heathen of all castes will now visit and hold social intercourse with them, whereas formerly they shunned them as impure and as plague spots in their midst.

The Christian village system has been tried in other places in India, but few have a good word for it except the members of the Irish mission. It is likely to fail if the people have full control of the land, only using the mission as the banker. The entire control should be kept in the hands of the mission. It will fail if the rents are not reasonable and are not punctually exacted from tenants. Pampering and mistaken generosity will also prevent success. It will succeed if proper precautions are taken at the beginning. The land should be good in quality, and the amount given to a tenant should not exceed his ability to cultivate well. If a large tract of land is taken up it should be self-supporting and independent of the rent coming from the tenant. Wallacepur and Careypur are examples of this, as uncultivated grass land is fully as profitable as the cultivated,



Brookhill and Bhalaj grounds are all arable and all tenanted, and so self-supporting from the rents. To take up a large tract of land highly assessed and not to put tenants on the whole of it is a sure way to defeat.

If there has been wisdom in taking up the land in proper amount, and with an income sufficient to meet all future expenditure, wisdom will still be needed for the administration. The rents should be reasonable. Rack-renting defeats its end and causes the land to be impoverished. There should be security of tenure to a tenant who pays his rent and lives a good life, but a lazy, immoral man should not be allowed. With firm, honest, kindly dealing there is no reason why a Christian village should not be a success.

The advantages of the Christian village are both material and spiritual.

#### 1. THE MATERIAL. —

Territory is acquired. The village does for any portion what it is desired to do for the whole country — Christianizes it. "The meek shall inherit the earth." The land is Christ's. It has been reclaimed from the enemy and is dedicated to God. This portion at least is a Christian country. The religion of Christ has taken root here and means to stay. It is Christ's freehold property to be occupied by his people



PLOWING IN INDIA.

forever. This district should never be allowed to relapse into heathenism. The promise is to the fathers and their children. The purpose of foreign Christians in sending the Gospel has here been fulfilled in part; to a limited extent, it is true, but in such a way as to indicate what that purpose is. It is a sample. It is a microcosm. In a small way it foreshadows what is in the future for the whole land.

It is a place of refuge for the new convert. He wishes to work. Here he finds employment. He wishes to be independent. He has only to be industrious to become so. He wishes to bring up his family in wholesome Christian surroundings. They are here in the best form to be had in the country. He wishes to avoid the infection of heathenism. Here is a segregation camp of people of his own way of

thinking. He wishes to bring up his children in the nurture and admonition of the Lord. Were they in a heathen country, he could not do so with as many hopes of success. For a convert from the cultivating and working-class it is a real boon. He follows the business of life to which he was brought up, and he has all the advantages of Christian training for his children and Christian worship for himself and family. For those who have been abandoning a failing trade and trying to become cultivators, such as the Dheds of Gujarat, it is a good



WINNOWING GRAIN.

training school. They become cultivators by imitating their neighbors, and soon fall into the habits of this class. For the upper and educated classes it supplies the congregation and school. The evangelist becomes a pastor and the schoolmaster has the children ready to his hand.

It affords employment without many of the temptations which other employments entail. An industrious farmer can be honest, truthful, and upright, and, perhaps, with less efforts and less temptations to be otherwise, than if he were in business. He is, to a large extent, his own master. It is a healthy calling, and tho it may not bring wealth, it will produce as much as will entail comfort.

Villages of cultivators, with their churches and schools, their pastors and teachers, their homesteads and surrounding fields, such

as have been established in the Irish mission, are in small what we hope to see in bulk—samples of what we wish to see in every district of India.

2. THE SPIRITUAL.—The dangers to which professing Christians residing in heathen villages are subjected to are neither few nor small. The many lapses back to heathenism of those who live in heathen quarters are proofs that the influence of heathen neighbors has been only too fatal. Heads of families are too prone to join with their heathen relatives or neighbors in their heathen customs. Public opinion is hard to resist. The customs do not seem so bad to those who have been brought up in them, and accustomed to see others observe

them, as they do to us foreign Christians. There is a hardening process going on as long as a family lives in the midst of a heathen population.

Again, children are contaminated. The sounds of abusive and filthy language are continually falling on their ears. Sights which no Christian child should witness are of daily occurrence. A child is often more ready to imitate the bad than the good, and the lessons in the prayer-meeting are easily forgotten. The constant daily and hourly scene has its effect on the young mind, and one can hardly expect a pure, high-toned, and upright life to emanate from an unclean, low, dishonest heathen quarter.



CHRISTIAN VILLAGE CHURCH AT RANIPUR.

In conclusion, a few practical hints may not be out of place. Christian villages should be under complete Christian control. This, in present circumstances, can only be had when the land is the property of the mission. Christian villages should be self-supporting. If they become a financial burden to the mission, they must fail.

Only Christians should be admitted, and of these only industrious men should be allowed to stay. If a man falls into debt, or is unable to pay his rent, let him go. A good test is the punctual payment of rent. There should be no slackness here. There may, however, be occasions where misfortune may befall an industrious tenant, and such cases should be taken into consideration, and the needed help afforded so as to tide the man temporarily over his difficulty. The immoral must be excluded. Christian villages must be kept as pure as possible.

Imperfect as these settlements are, yet they are bright spots in the dark surroundings of heathenism. It is pleasant to hear the church bell summon the worshiper on the day of rest from his farm, his cattle enjoying rest, the plow and cart unused for this one day, and a sense of peaceful enjoyment pervading the place. We look forward to the day when it will be unnecessary to form new villages, but when the old, with its caste conglomerations, shall come over to the religion of Christ, to be amalgamated by the bond of our holy religion into one body. In the meantime, however, these are the models of what we wish to see, and the more perfect we can make them, the greater must be their influence on the surrounding country.

## JAN HUS: THE PREACHER OF PRAGUE.—V.

REV. GEO. H. GIDDENS, LONDON, ENGLAND.

The 6th of July dawned at length, and Hus was led from his dungeon to the cathedral, an interval of thirty days having elapsed since his so-called "interrogatory," and this being the fifteenth general session of the council. Di Brogni, cardinal of Viviers, presided, surrounded by the king, cardinals, and prelates, and innumerable princes of the holy Roman empire. At the side of Sigismund were ranged the count palatine, holding the imperial globe; the burgrave of Nürnberg, bearing the scepter; a noble Hungarian grasping the sword of state, and the duke of Bavaria in charge of the imperial crown. All was bright, imposing, picturesque, and many-colored; everything present that could heighten the scenic splendor and add dignity to this the most magnificent, as it was the most infamous, of all the assemblies of the council. There, amid chivalric pomp, the clang of lances, and the clash of spears, while silken banners rustled in the long cathedral aisles, and "music arose with its voluptuous swell," Sigismund was seated on the imperial throne, arrayed in purple, cardinals in flaming scarlet, prelates with crucifix and crosier, high dignitaries in all their sacerdotal robes. The altar was ablaze with lamps and tapers; the fragrant incense wreathed the glittering shrines in violet clouds, the casques of nobles, morions of knights, swords of soldiers, and the jeweled miters of the bishops flashed in the morning sun, and the vast church was filled with an awe-struck, surging crowd, such as had never in all its history gathered within its walls. In the center of the nave was raised a platform, where, upon a post, there hung the vestments destined for the ceremony of degradation, and before a table was a stool on which the heresiarch was to kneel.

While mass was being said, the prisoner at the cathedral porch was surrounded by armed men. Mass ended, Hus approached the platform, calm, intrepid, pale, but with a radiance playing on his face like that of Stephen at his stoning. Arrived at the penitential stool, he kneeled and prayed, invoking aid from heaven, and calling on Him who, once the thorn-crowned Christ and now the exalted Lord, had trodden the dark Gethsemane and climbed the hill of Calvary before him. Then, amid a silence most profound, the bishop of Lodi mounted the pulpit stairs, and in the outraged name of the Holy Trinity announced his text from Romans vi: 6: "That the body of sin may be destroyed." With blasphemous audacity, Paul's words were made to apply to the prisoner before him. The sermon ended with this exordium, as he turned and personally addressed the king: "Destroy heresies and errors, and, above all, this self-willed heretic. It is a holy work, most noble prince, and it is reserved for accomplishment by you, to whom has been given the authority of



justice. Strike then this prominent foe of the faith that your praise may be in 'the mouths of babes and sucklings,' and your glory eternal. May our ever blessed Lord Jesus Christ deign to accord you this work of grace."

This iniquity ended, proclamation was made decreeing silence on all assembled, not excepting any dignity "imperial, royal, or episcopal," under penalty of imprisonment and excommunication.

Anathemas having then been pronounced upon the writings of Wiclif, the judge advocate demanded the condemnation of Hus and his works. To this end Berchtold of Wildungsen, the papal auditor, read thirty articles selected from Hus's works, together with the minutes of proceedings already taken against him.

Hus, venturing to interpolate some few explanatory words, D'Ailly,



THE TRIAL OF HUS BEFORE THE COUNCIL AT CONSTANCE.

the cardinal of Cambrai, violently interrupted him, and Zabarella, cardinal of Florence, cried out: "You are infatuated; hold your tongue, we have already given you sufficient hearing." With a loud voice and his eyes raised to heaven Hus exclaimed, "In the name of almighty God, I implore you in justice to lend me your attention, that I may in presence of those around me, purge me of the reproach of these errors. Grant me this favor and then work your will on me." The passionate appeal was drowned in a long vituperative storm, and so, with clasped hands he sank upon his knees and poured out his soul in prayer.

If ever man was left to the mercilessness of a brute crowd, it was Hus at Constance. One thinks of him as some Placidus in the Amphitheatre of Rome, awaiting the onslaught of panthers and hyenas, the one serene soul in all the palpitating throng.

The tempest at length appeased, the depositions of the witnesses were next read out, including a monstrous falsehood, the very formula of which amounted to a *reductio ad absurdum*, that Hus had claimed to be "the *Fourth* Person in the Trinity," to which he replied by reciting the creed of Athanasius, and appealing to Christ. His appeals to God were received with laughter and derision, and he was informed that such appeals were "errors." To this he responded with words of prayer spoken in a clear, sonorous voice, "O, Lord God! O, gentle Savior! Behold how this council condemns what Thou hast prescribed and practist!" And then, turning his glance upon his judges, continued, "I have maintained, and still maintain, that there is no surer and safer appeal than to Jesus Christ, for He can not be bent by bribery, deceived by false witnesses, surprised by tricks." Then, fixing his eyes intently on the king, he added, "I came to Constance of my own will to prove my innocence and render an account of my belief, under the public assurance and safe conduct of my lord the king here present." A crimson blush suffused the face of Sigismund, which blush has past into a proverb. All the charges being at length disposed of, the bishop of Concordia read out the final sentences against Hus and his writings, both of which were to be committed to the flames, whereupon the brave man fell upon his knees and, to the accompaniment of scornful laughter; prayed, "Lord Jesus, pardon my enemies for the sake of Thy great mercy. Thou knowest they have falsely accused me. Pardon them in Thine infinite mercy!"

The archbishop of Milan, assisted by six bishops, proceeded then to the ceremony of degradation and de-consecration. First he was clothed in the vestments of a celebrant at the altar. As they arrayed him in the alb he exclaimed, "They put on my Lord a white robe to mock Him when they sent Him from Herod to Pilate." Adding the other priestly garments they summoned him to recant, to which he made answer, "See! these bishops exhort me to abjure. I fear to do so lest I should be a liar in the sight of God, lest I should offend my conscience and God's truth. How could I lift up my face to heaven? How could I meet the looks of those whom I have instructed, if through my falling away those things which they now hold for certain truths should become matters of grave doubt? No! no! it shall not be said that I preferred saving this miserable body to their eternal salvation."

Descending from the platform they snatched the chalice from his hand, saying, "O, cursed Judas! Since thou hast abandoned the counsels of peace and art of the same mind with the Jews, we take from thee this cup filled with our Lord's blood." "My trust is in the Lord God Almighty," was his reply. "My hope is in His mercy, for whose name's sake I patiently suffer this blasphemy."

Each article of priestly attire was thus removed with anathemas



for each, and there remained but one more mark of sacerdotal consecration which it was necessary to remove. This was the tonsure, and was the subject of some controversy, not unmingled with acrimony, as to the mode to be adopted; some proposing to make use of scissiors, and others preferring a razor. Finally it was determined to use scissiors, and cutting the tonsure in four places, they now declared him ready for delivery to the secular arm. Before doing so, however, they crowned him with the "Crown of Blasphemy," a conical crown of paper, on which was written the word "Heresiarch," and on it painted three red devils clutching a sinner's soul. While placing this upon his head they pronounced the words: "*Animam tuam diabolis com-*



HUS GOING TO THE STAKE AT CONSTANCE.

*mentamus*"; the martyr replying, "I wear this crown of ignominy with joy for the love of Him who wore one of thorns." All this accomplished, the king, turning to the elector palatine, exclaimed, "Go, take him." The count, laying aside the royal symbol he had been holding, received the prisoner from the bishops, and handed him over to the magistrates, saying, "Take Jan Hus, who, according to the decree of our most gracious lord, the king, and by command of the council is to be burned as a heretic." He was quickly delivered to the executioners. They led him out from the cathedral by the Gottlieben Gate to a meadow in the suburb of Brühl, where already the stake had been prepared. Guarded by men-at-arms, and followed by the princes and a thousand soldiers, he slowly past through a dense mass of men

and women to the place of execution. From time to time he turned with gentle words to weeping women, whose hearts were filled with pity for his fate, or lifted his voice in prayer. Passing the bishop's palace, outside which his books were burning, he proceeded with firm step and head erect, many of the multitude being touched into tenderness and demanding that a confessor should be accorded him, to which a priest accompanying the procession on horseback made answer that "being a heretic he ought not to be heard, neither ought a confessor be assigned him." Arrived at the stake, and falling on his knees, he prayed fervently, chanted in a clear voice the fifty-first Psalm and cried, "Lord Jesus, I would endure with humility this death for the cause of Thy holy Gospel—pardon all my enemies." Then, having been led round the stake, and having address a few hearty German words to his warders, he was stripped and bound. The paper crown having fallen from his head, a soldier replaced it, exclaiming, "Let him and his devils be consumed together." It being observed that his head faced the east, his position was altered, and the scruples of the ecclesiastics set at rest. Looking upon the rusty chain which was fastened around his neck he said to the hirelings, "The Lord Jesus Christ, my Redeemer and Savior, was bound with a harder and a heavier chain, and I do not fear to be bound by and bear this for His name's sake." Then the fagots were ranged beneath his feet, and wood and straw were piled around him.

Asked for the last time if he would recant, he solemnly replied: "I call God to witness that I never taught or wrote those things which by false witness are ascribed to me. I shall this day seal with my blood that truth which I have taught, have written, and preached."

The marshal then retired, the torch was kindled, and the fagots fired. Soon the lurid flames enwrapt him in a crimson cloud, from out of which were heard the words, "Jesus, thou Son of God, have pity on me." As the gusts of wind blew aside the flames from time to time, his lips were revealed moving as if in prayer. A few minutes completed the dismal work. The wrecked body was torn in pieces and flung into the flames, from whence the ashes were recovered and thrown into the Rhine. The clothes—two coats, a girdle with a silver clasp, a side knife in a sheath, and an old leathern pouch—were also cast into the fire, that nothing might remain as precious souvenirs of one who sealed his faith at five and forty years, and whose name is inscribed upon the scroll of history as one of the bravest and most beautiful of human souls.

In the Conciliums Saal in the old Kaufhaus, where the long sessions of the council were held, are preserved with pious care some relics of the martyr, including his Bible and the serge mantle which he wore on his way to the stake. Here also are the chairs on which were seated the king and pope, and here, too, is a full-sized model of

the cell, where, with manacles upon his wrists and fetters on his feet, the martyr waited for his trial in the old Dominican Monastery, an apartment so small that a man could barely be seated within, and lighted by a single lattice, but by the light of which he wrote those letters full of strong tenderness and gentle grace which posterity will not let die. In the Paul's Strasse, where he was treacherously arrested, still stands the house of the "good widow," with a memorial tablet, and a medallion of the martyr; and on the field of Brühl, upon the site of the stake, lies a colossal boulder, commemorative of the dark tragedy of July 6, 1415.

In early life, Hus tells us, he held his hand on one occasion to the fire to test his strength, for to his prescient eye the flames of Constance loomed on the far horizon. He drew it away in pain, the hour had not yet come. When the hour was ripe, the man was ready, and like another Polycarp, he sang amidst the fire.

Hus was a mighty champion in freedom's cause. To him, as to all great souls, the love of liberty was an instinct. The desert Bedouins, or wandering Zingari, have scorned the bondage that, by the inevitable law of compensation, attaches to the progress and development of many of the forms of civilization. City life means very much the surrender of liberty in some of its most fascinating aspects, and yet the great cities have been the most fruitful centers of freedom in its holiest and most enduring forms. Liberty has oftenest been incarnated amid the surging of great human seas. Only amid the healthy contacts and activities of men is freedom possible in its loftiest attainments of self-surrender for the common weal. Hence it has always been fought for and attained, at personal risk; its loftiest aims are oftenest emblazoned upon battle-riven banners; its highest apotheosis is always a blood-stained scaffold, or a flame-charred stake. Only through suffering are the best things perfected; always in anguish are the best things born.

The work of Luther began in Hus's dungeon on the Rhine. The Preacher of Prague, who sang himself to sleep amid the flames, went to his martyr's coronation with a radiant hope. Writing from his cell he says, "I am no dreamer; but I venture this for certain that the image of Christ will never be effaced. Popes and bishops have wisht to destroy it, but it shall be painted afresh in all hearts by much better painters than myself. The nations that love Christ shall rejoice at this, and I, awaking from among the dead, and rising, so to speak, from out my grave, shall see it with great joy."

Hus lives, and his work can not die. Those five thousand priests of every grade, those puissant princes are to-day but a blurred and confused mass; if any do stand out with some distincter form, they are but as foils to brighten Hus's fame. To the student of history the name of Sigismund abides, but only emblazoned in his blush.

John's name remains woven in the execrations of mankind. The scholar may be familiar with the literary names of Poggio of Florence, Thierry de Niem, Sylvius di Piccolomini, Manuel Chrysoloras, and the Gallie doctor of the Sorbonne, Gerson, chancellor of Paris; but, to the mass of men these are but names. The memory of Hus is perennial, blooming with ever a brightening beauty, fragrant ever with an undying grace. The trite axiom of Tertullian asserts its truth again, *Sanguis martyrum semen Christianorum*. From out the furrows reddened with the blood of Hus the ripened harvests have been reapt. Every fire that Rome has kindled has only focalized the light. The beacons have answered one another from the hill-tops of the centuries, and have kindled new torches for the Truth. The spirit of persecution has always accomplished the very purpose it wished to slay. Pithily and pertinently has Lamennais said: "*La Foi est fille du Verbe; elle pénètre dans les cœurs avec la parole et non avec le poignard.*"

The enfranchisement of the world, whispered by Wiclif, repeated by Hus, proclaimed by Savonarola, reiterated by Luther, Cromwell, and by the chieftains and champions in freedom's cause, must be accomplished, for it is God's ultimate intention for mankind.

Societies require in the process of their integration the analytic and the philosophic spirit, like Zwingli, Calvin, and Knox; but their first pulsations are ever stirred by men with the seer's inspiration, the prophet's ardor, and the poet's fire, like Luther, Savonarola, and Hus. Of these latter there has not arisen a greater than Jan Hus.



THE HUS MONUMENT ON THE FIELD OF BRÜHL.



## II.—MISSIONARY DIGEST DEPARTMENT.

### CHRISTIANITY AND FAMINE IN INDIA.\*

BY REV. R. A. HUME, D.D., AHMEDNAGGAR, INDIA.

Missionaries and Indian Christians should have principles and plans for famine ready in advance. We all have so recently been through famine experiences that every one will have some general principles in mind, but it is well to formulate them. The one great Christian aim must ever be not only to save physical life, but to develop a better spiritual life. A famine runs hard against such an aim. It tends powerfully to make multitudes of people almost like brutes, who think only of how to fill their stomachs. When by hard necessity people have to herd together in masses, with hardly any shelter, with no privacy, with little clothing, with almost no means for cleanliness, what is there in such surroundings to develop a life much above brute life? Despite as careful superintendence by higher officials as was feasible many human cormorants, in the shape of subordinates of various kinds, took their opportunity in the late famine to feed and fatten on the skeletons of their fellow men. Little girls and women were freely sold for lust. Parents deserted their children. No end of lying was resorted to by people who sought charity from Christians and others. How can better life be develope<sup>d</sup> amid such untoward circumstances and such awful temptations? Yet, God is a living God, and by His help *every* experience *can* be made to promote men's higher good.

The last famine did in some respects promote the higher life of mankind. It promoted a high motive in the government and a most heroic effort to make such arrangements that not one human life need go for lack of food. Well-to-do people in India gave for famine relief. Multitudes of Christians in England and America had their higher life promoted by sympathy for suffering India, and by giving most generously for the famine-stricken. The sound principles of the government famine relief policy also did much. The main principle was that the people must not be pauperized; that is, must not get something for nothing, but must, as far as possible, work for their livelihood. This principle lies at the base of God's administration of men. So the famine in some ways really promoted the higher life of India. It develope<sup>d</sup> patience, and some measure of sympathy, and some measure of industry. It led many here to appreciate their government better and to understand the largeness of Christian sympathy in Christian countries. It put thousands of children into Christian schools, where opportunities and incentive to noble living is assured. It shook faith in idolatry and weakened caste. It brought some to know the living God.

In coming famines all Christians would be wise to keep in mind that, not saving physical life, but promoting a better life is their chief aim. Now, since pauperizing, *i. e.*, accustoming people to get something for nothing, degrades men even amid the distress and perplexities of famine, we should be wise enough and merciful enough not to give aid without applying some test, and without requiring some labor, if possible. Con-

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\* Condensed from *Dnyanodaya*, Bombay, India. Famine is imminent in India and *immediate* help is needed. Contributions may be sent to the Editor.

sistent with this principle, if some work can be furnished which would prevent the people of a community from leaving their homes, this would promote their better life. For example, if the building of a school, or some widow's house, or improving the water supply, or improving the local roads of a village, or cleaning its suburbs, or cutting down overgrown prickly pear, or any such work can be provided near a village, and grain or money could be paid daily under the superintendence of a mission agent, such famine relief would be far more helpful than giving money, or grain, or clothing to people, who will wander around, and in a few days be worse off morally and as bad off physically as if no aid had been given. If weavers can be aided in carrying on their trade, if their cloths can be bought, or in some way disposed of, such policy will in the end cost less money and will also better promote their true interests than giving them money free. If wide-awake and reliable men can be helped to open small shops at relief works, or if any one can be helped to carry on any remunerative work by the advance of a small capital, such aid does not pauperize. In the main money will usually be best spent by enabling poor people to reach government relief works, and giving them enough grain or money to maintain themselves for two or three days after they start those works or get to them.

But after all the main service which missionaries and Indian Christians can render to people in a famine is not by money. They can give information. They can encourage and advise the people. They can try to promote a better life. They should not, and do not, interfere with the arrangements of famine camps and relief systems. But in the evenings, on Sundays, and at intervals they can do great good by visiting the people, inquiring after them, and telling them of the good heavenly Father and the sympathizing Savior. Neither they nor their agents should believe every story about oppression and mismanagement by subordinates. But when they have good evidence of wrong doing, they can report it to the higher officials. If they have capable Christian men, even mission agents, who are qualified to act in any capacity, they will do a service both to the officials, and especially to the masses, by recommending such men. But they should be most conscientious to state the true capacity of those whom they recommend, and not to ask favors.

We believe the above are the true lines for all Christians in India to follow in planning and giving relief in times of scarcity and famine. It is not too soon to write to leaders and to friends in Europe and America, describing the situation and prospects and trying to secure aid. But it can not be too earnestly pressed on kind people at home that relief money should *only* be distributed through thoroughly reliable and through organized channels. It is not wise nor merciful to send to every one who appeals through private letters or through sentimental letters in newspapers. The wise way is to send to a representative committee, or to the heads of missions, who can best distribute all donations, and who can judge of the relative needs of different sections and different persons. The living God has blessings waiting for India. Whether by famine or by plague or by plenty, He will seek to draw these millions of His children to Himself; His providence will show. But in every situation by sympathy and wisdom and courage Christians can best reveal Him to the people of this land.



## HUNAN—THE ANTI-FOREIGN PROVINCE OF CHINA.\*

For many long years missionaries have been trying to obtain a foothold in Hunan, the only province in China where the missionary has not been able to travel and to live. Many missionaries have been bold and daring enough to enter Hunan at different points, but always to be cruelly and ruthlessly driven out. Notwithstanding all this, missionaries have not despaired. They have hoped, prayed, and worked. Hunanese coming out of the province have heard the Gospel, and many have become strong, active, robust Christians, which has made missionaries all the more desirous of entering that hostile province and carrying the Gospel to that people. Native Christians have been able to do something in the way of carrying the Gospel into Hunan, and gradually opposition has been giving way, and progress has been made.

Dr. Griffith John, of the London Missionary Society stationed at Hankow, has been indefatigable in his efforts to open up this province to the Gospel. Since 1880 he has been trying at different times to travel and work in Hunan, and now he has at last succeeded, and the entire missionary body rejoice with him at the success he has achieved, and so will the Christian Church when the fact is generally known.

Dr. John has had for some time a very able, devoted native minister, who has, with him, been working for an entrance into Hunan. This native minister has been able to work in the province for some time now with remarkable and very encouraging success. He has been untiring in his efforts to pioneer the work there, and God has graciously blest his efforts. He has opened up work in four centers, where he has succeeded in obtaining bought and rented property. In Changcha, the capital of the province, property has been obtained. Dr. John and two of his colleagues have just made a visit to this province to inspect the work there done by the native minister. They were well received wherever they went. The officials received them cordially and kindly, and at one place the official sent his own chair for Dr. John to use while in the city. There was no bad language from the people, no throwing of stones or mud, no rudeness on the part of any one. Official gunboats accompanied them from city to city, and wherever they went they were under official protection. This was because the viceroy had instructed all the officials to treat the missionaries with kindness and consideration. If all officials would do this there would be no trouble. The officials make the trouble, not the people. During this visit one hundred and ninety-two persons were received into the church. At some places there were large numbers wishing to receive baptism. At one place out of three hundred and twenty-five applicants, fifty-seven were accepted after careful examination. The native Christians feasted the missionaries, and gave them presents. Dr. John was presented with a myriad umbrella, such as is given to the officials who have ruled well and won the love of the people. Honorary scrolls were also given both to him and his colleague. This is, indeed, a wonderful change. This has been the work of God. He has abundantly blest the labors of his servants. This shows what a consecrated native Christian can do. May we not hope that there may arise others like this devoted man who will be instrumental in leading many of their fellow-countrymen to Jesus? The bulk of the evangelizing must be done by the natives. Foreigners are needed to train, lead, and direct their efforts.

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\* Nashville *Christian Advocate*.

## HEATHEN AND CHRISTIAN LITERATURE FOR WOMEN.\*

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

The women of the Orient are without a literature. Neither book, magazine, or newspaper has been provided for them. The general literature of the East is not of a character to put into the hands of women. It consists mainly of stories of heathen gods, full of deceit, falsehood, superstition, and immorality. Even their so-called sacred books are, in some instances, so impure that they can not be translated into English. The lullabies sung to the little ones, and the tales told to older children are both silly and impure. It has been held as a necessity for the purity of women that she should not read, and she has found just defense for her illiteracy in the character of the literature. Pagan husbands have often urged this as an excuse for not allowing their wives and daughters the privilege of education.

As late as 1868 a missionary, writing from India, said: "The only objection made during the year against the establishment of girls' schools is that a knowledge of reading would give the women of that country access to the corrupt literature with the worst possible results to their morals." Pundita Ramabai says: "I can honestly and truthfully affirm that I have never read any sacred book in Sanskrit literature without meeting with a low and degrading conception of the character and influence of women." Women are expressly refused access to the sacred books and prohibited the acquirement of literary instruction under a curse, while the study of letters is considered a disqualification for usefulness, and an inevitable harbinger of danger.

Mohammedans do not allow women to read the Koran, and if they did they would find no ray of comfort in it. Neither would they in the sacred books of the Buddhists. The women of China and Japan have much larger liberty, and the literature of these countries is more accessible, yet S. Wells Williams says: "Chinese literature offers little to repay women for the labor of learning to read." There are women among the higher classes of China who can read, but there is not a suitable or elevating literature to give them.

But the prejudices of ages are giving way, and sentiment is changing. On the subject of woman's education and intellectual development the Orient is astir. Many of the educated men have come to see that their wives and daughters must have educational advantages.

During the last fifty years a great transformation has come to the life and home. Multitudes have been instructed in mission and government schools, who are eager to read and improve, but what shall they read? In this transition state when women are substituting the true for the false, and reaching out for something ennobling, it is necessary that they be provided with an attractive, elevating, Christian literature.

Modern printing and publishing facilities are being extensively used for the dissemination of heathen and infidel beliefs. In the large cities of the East books and newspapers in quantities may be found antagonistic to Christianity, and it is an absolute necessity that this pernicious literature be superseded by something better. Much has been done, but it seems only as a drop in the great ocean.

The Bible is now accessible to the women. Its beautiful words of

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\* Condensed from *The Study*.

consolation, so different from the sacred books of the East, have brought joy and gladness to the hearts of multitudes of women. "Your Bible must have been written by women," said one, "for there are so many beautiful things in it concerning women."

The presentation of a copy of the New Testament to the empress dowager of China, by the Christian women of China, was an incident beautiful and far-reaching in its influence. Since then officials of the court and others have been desirous of securing Christian literature.

The women of the East must read or hear read this blessed Book. It is said there are more copies of the Scriptures in the hands of the people now than of any other book. It is read in palace and hovel, in temple and monastery, in village and hamlet, in places of pilgrimages and at holy shrines.

Missionaries are trying to meet the great needs by devoting some of their time to the work of translating, but such is the pressure of other duties, that only little is accomplished. Perhaps the greatest work done was that of A. L. O. E. (Miss Tucker), who went to India after she was fifty years old, and was probably the first Christian writer to issue religious story books in the languages of India for the women. Her books, tracts, and leaflets, of which she wrote over one hundred, were circulated, and have been sought after by native women and girls in all the mission schools and many of the homes of North India.

The missionaries have done much in the preparation of Christian literature, and the wives of some of them have done a work for which they will long be remembered. The Woman's Foreign Missionary Society in 1885 established the zenana paper, which is now published in five different languages, and it is estimated that more than twenty thousand read it every month. During the past year a large consignment of Christian books was sent to Rev. Albert Norton in India for distribution, and were eagerly received, and application has been made for one thousand more.

Much attention is also being given to the general dissemination of Sunday-school literature. This Christian literature, published in so many languages and in so many widely scattered regions, is exerting a powerful influence in developing Christian character.

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## IGNORANCE AND EDUCATION IN INDIA.\*

BY REV. J. P. HAYTHORNTHWAITHE.

How pathetic are the words of an educated Hindu at Calcutta:

Are you aware what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, and agnostic. They are beginning to look upon religion as what one of your clever writers called it the other day, "a dream of hysterical women and half-starved men." They no longer believe in the Divine source of virtue, but think that it is a proper balancing of profit and loss. They have become irreverent, disobedient, disloyal. They have lost all fixity of character. You say you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the "ologies" of the day, but turn their back upon religion and morality as mere rags and remnants of a superstitious age.

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\*Condensed from the *Church Missionary Intelligencer*.



From this point of view the educational policy of the government—tho technically neutral—can not but appear cruel and iconoclastic. This is the chief cause of the restlessness and vague discontent of which there are so many symptoms in India to-day. The Rev. G. A. Lefroy, of the Cambridge mission in Delhi, the bishop designate of Lahore, in a recent letter, defines the permanent cause of the present dissatisfaction “as the unceasing breaking up of all the old life and thought and social custom of the land, which is going on under the pressure of our Western civilization, education, material agencies, and contact of all sorts and kinds.” For the breakup of the old life Mr. Lefroy does not blame the government. He says:

I believe nothing else was possible when the strong activities of English life came into contact with the decadent thought and civilization of this land. But I do blame Englishmen—most of all the English Church—very much indeed, that they have not been able to see how inevitable such a result was, and also how deeply, how essentially religious was the basis of all the structure of India's life in the past, and therefore how ridiculous it would be to suppose that its place could be taken in any strong or healthy way by the purely materialistic civilization, which is all that European life (as divorced from that faith which is really its formative principle and support), but which is, for the most part, so studiously kept in the background out here, can present to them.

Such quotations as these serve to indicate the gravity and delicacy of the position of things in India at present. But what can be done in the way of remedy or amelioration? The government can not abandon the standpoint of religious neutrality—nor can it undo the work of the past forty years. The most that can be done is to somewhat reorganize the educational policy by gradually abandoning the present system of “higher” or collegiate education, in favor of “primary” education, on the widest possible scale—and this modified policy will probably be the one which will generally prevail in the near future, and has already been adopted in the Northwest provinces.

This means that the “higher” education of the higher classes will be left to *private* enterprise, which presents to missionary societies, and to the Christian Church at large, a golden opportunity for undertaking a vast and self-evidently imperative responsibility, viz., the duty of providing “*higher*” education on Christian principles in every city and town in India.

The times in India are ripe for energetic and prompt action. This widespread unsettledness demands it, the present educational policy of the government is favorable to it. India on all sides is seeking after God and a religion that will satisfy her intensely religious nature. It is *not yet too late*, tho soon it may be. A spirited and united effort to win the higher classes—chiefly by means of the educational method—and the situation will be saved.

“If not—if India is not made Christian,” says India's new metropolitan, Dr. Welldon—not less known as a warm-hearted friend of missions than as a distinguished educationalist—“then India will be left at the last as a country without God. And because it is terrible to contemplate the fact of a country so mighty as India left by our action without God, I say that it is a primary obligation lying upon the people of this country to spread the Gospel of Jesus Christ in India.” May words like these arouse the Church at large to action, and may the Church thus redeem the honor of the state in India by giving to these higher classes the blessings of Christianity in place of the faiths of which they have been deprived. Christianity is the natural *spiritual* complement to the secular enlightenment already received, and ought never to have been divorced from it. And thus will something like an adequate attempt be made, again in the words of the Rev. G. A. Lefroy, “to substitute for the life which is passing away that deeper, truer, stronger life by which we ourselves live.”

### III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

#### The Foreign Missionary on Furlough.

BY REV. FRANK P. GILMAN, HAINAN, CHINA.

His furlough to the home land is a subject of great interest to the foreign missionary, nor is the subject uninteresting to the home circle, and to the home church from which the missionary went out. How many times when inquiring for a missionary do kind friends ask: "And how long is it before he is coming home on his furlough? . . . Can we possibly wait as long as that to see him?"

We need not discuss the length of time that the missionary should be in service, nor the length of his furlough. These vary with the different missionary organizations, with the climate in which a mission is located, and with the health of the missionary, and sometimes with his ability to contribute toward paying his passage to the home land. Nor is it the purpose of this paper to discuss the place in which the furlough should be spent.

OBJECT OF FURLOUGH.—All will admit that the primary object of the missionary's furlough is to prepare him for better work on his return to his mission. This can be accomplished by giving him opportunity, (1) for rest and recreation, (2) for study, (3) for intercourse with spiritually minded Christians, (4) for working to secure, by speaking and writing, the interest and prayers of Christians for the work in which he is engaged.

MAN OF TWO LANDS.—The true foreign missionary, from the time of his appointment, never ceases to be in some sense a foreign missionary. He is a man with two countries, two homes, and a double obligation, (1) to work for those to

whom he is sent, and (2) to report to those who support him, and who have sent him out; hence, on his furlough, he should have a return to the old familiar scenes and faces, and have a complete change of occupation without in any degree weakening his love for his mission work.

We say, the vacation should be used first for *rest*. What kind of rest? Not loafing,—indifferent to past or neglectful of present,—not submissively careless of opportunities for improvement. Change is often the best kind of rest,—and change is action.

When your engagements tire you—stop. When you are asked to speak too many times in the same place, so that you are required to prepare too many addresses, have courage unhesitatingly to say no. Two addresses on different phases of your work, with an additional talk suitable for Sunday schools or young people, should be all that most missionaries should require. With this limit you will have time for study and for writing.

PLANS FOR STUDY.—The second great purpose of his furlough is to enable the missionary to study what will be useful to him, and enable him better to prosecute his work when he returns to his mission. A physician practising in the interior of China has been spending part of the last winter in America studying dentistry, and has pursued the course far enough to enable him to put in temporary fillings. Medical missionaries generally on their furlough take hospital courses, and secure opportunities to learn the most recent methods used in surgery and medicine. Why should it not be considered the duty of all missionaries to pursue a course of study during

part of their furlough. It is said that the professors in Chicago University are given every seven years a sabbatic year for a furlough in which each is expected to do special work in his department and to bring himself abreast of his times. The missionary certainly should keep abreast of his age and can not, with justice to his work, neglect to take advantage of opportunities which offer themselves during his furlough, to prepare himself to special duties on the field. What opportunity is more important in giving him general improvement, than the course of instruction in world-wide mission work which is presented in the papers and discussions of the International Missionary Union?

**SPIRITUAL CULTURE.**—The cultivation of his own spiritual life, our third head, is even more important than the securing of mental culture and information. Most missionaries do not find the deceit and immorality, the stupidity and superstition of heathenism conducive to the cultivation of a high type of spiritual life. The furlough is the time when, in the land of Christian privilege, the missionary can meet with Christian brethren of high attainments, and from fellowship with them can be led to seats in heavenly places with Christ Jesus. As the Northfield Convention and similar associations of Christian workers have given spiritual inspiration and enthusiasm to many who are Christian leaders in the homeland, so they have in the past, and may in the future, be of great benefit to all who will take advantage of them.

**INTERESTING CHURCHES.**—Many will give to our fourth head—the duty of awakening interest in the home churches—the chief place after that of resting and recruiting one's health and strength. Surely, he who can turn the minds of home

Christians away from boards and committees, and away from even the missionaries and their methods of living, and can fix them upon the heathen in their spiritual needs, and the ability of Christ's Gospel to satisfy all these needs, one who can do this—and who can be expected to do it better than the returned missionary?—should feel it a duty and a privilege to address Christian churches on the subject of missions at every suitable opportunity.

**MISSIONARY ADDRESSES.**—What should a missionary address be like? A doctor of divinity once told the writer: "I never have been bored more than by some of you missionary fellows with incidents pathetic, amusing, adventurous and inspiring, filling their missionary lives. These men have come home to preach the driest of prosy sermons on the theory of missions or on the abstract statements of the philosophy of the heathen religions of their fields." This statement was made by one who was not especially interested in missions, but it is this class that it is our special duty to meet. Speak of concrete examples. What will be useful and blessed is an account of God's work in your own field, and of what blessings you have received, and what you expect to receive, as exemplified in God's working elsewhere.

Having this address prepared, eloquent in description, sweetened with incidents of God's grace, and lightened with examples of peculiar circumstances, and having enough foreign phrases to give it a missionary flavoring, where will you deliver it?

It is difficult to find out what has been done by the different missionary organizations for arranging the home work of their missionaries, tho there is an impression abroad that there is much waste of effort in this department. Some churches



who care, as a whole, little for the work among the heathen, seldom see or hear a missionary, while one that is already alive on the subject has addresses from every missionary who comes within reach of them. There ought to be in every missionary organization or board a home bureau, who will arrange for the home work of each of their missionaries, with friendly counsel as it is arranged for each during their service upon the field.

**LECTURE COURSES.** — Another waste is that missionary addresses are looked upon as cheap, and are then required to be brief, and must be made entertaining rather than instructive. Blessed is he who can at the same time be brief, and entertaining, and instructive. Young Men's Christian associations and Christian Endeavor societies have been known to have lecture courses in which an eminent diplomatist or renowned traveler has been engaged to speak on the character of some foreign people. A missionary was perhaps present, and was asked to introduce the speaker, or simply paid for his seat and sat in the audience to hear doubtful statements made in finished rhetoric, and at the close had the opportunity to see the lecturer leave town with \$50 of missionary money, without improving the missionary character of the societies to whom he had delivered his lecture. Something is wrong. There are missionary speakers and missionaries who can speak, but why do not such societies as I have named secure men like those whose addresses we have enjoyed while on our furlough, and give them plenty of time and ample pay, with the assurance that the balance of the money receipts will go to the missionary funds of the society? No missionary who understands the spirit in which he should work desires to talk price for his addresses, but some means might

be taken through influence with the home department, and with active pastors who are interested in missionary work, to encourage the young people to set more value on the lectures which they can secure from foreign missionaries.

**WRITING FOR PUBLICATION.** — The fifth means of using one's vacation is in writing, and having printed, incidents, and articles, and books, which will reach people who can never hear his addresses. You have heard that there is a growing demand for articles and books of this kind. It is a kind of work from which many shrink, but all can cultivate a taste for it, and when you recall what you have read of missionary biography, of missionary incidents, and of missionary character, have you ever thought how much you owe to those who have written and published them? How much of what you know on these subjects is contained in the articles and books which have published to the world the faith and Christian endurance of many of the obscure people who have thus been made prominent as monuments of God's grace.

Vacations should be prized as means of recreation, and as giving opportunities of publishing what God is doing for the needy, and of proclaiming God's call to all who love Him to become workers together with Him.

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### The Ecumenical Conference.

We have with care studied the coming Ecumenical Missionary Conference to see wherein it will be different from preceding conferences. That it will be in numbers is assured. That there will be a far wider range of problems demanding consideration is also certain. That there is a vaster work to be past in review need not be said. The very mass of

it is one of the formidable obstacles of the committee. A great exposition of missions seems provided for. The forces to be marshaled are far greater than those on North River and Broadway on the occasion of the Dewey display. There may be great good from the mere scenic presentation. Multitudes will be impressed with the extent, if not the success of missionary operations. There will be much more than that. How sufficient time is to be got for a thorough digest of the raw material which will be contributed, or whether it can even be attempted, we do not know. How some great schemes for compacting the world-forces of the church, and lifting them out of grooves, can be wrought out in ten days, is not easily pointed out. The program does not, on its face, look to that. That it may appear as a result in some way is our earnest hope.

There is a demand for broad provision. Some new starting-point ought to be found. When and how far ought missionary societies to break with their past? The places where they have work, and the methods pursued in its conduct, bind too many of them hand and foot. Officers and managers are affected by their "previous condition of servitude," till their time and strength are absorbed in conserving what they have undertaken. Even extension is from the old base. They have little energy, and few hours to devote to the great statecraft becoming the kingdom of God. It would seem that on the occasion of this great gathering something might be done to lift them all up to a plane broader than that demanded by the daily routine of their administrative duties. We know that in some boards, not infrequently some one makes an argument for broadest and most philosophical survey, correlating their expansion to the genius of races, or to the

political and commercial relations of the proposed measure. But this ought to be on a larger scale. A world-strategy could be wrought out, not from the morning newspaper, but from patient historic study of past failures as well as successes.

The Moravians have, again and again, recognized their blunders and boldly abandoned them. A whole day might profitably be given, if not in public, yet in private session of the masters of this great assembly to conference about the mistakes of the past, and their consequences; and, what is far better, to the providing for some ecumenical council-board to sit from time to time in a world-center, with national sections, for the free discussion of underlying principles which might guide, if not control, the several boards. If not an official council, why not a great society, like the American Oriental Society, international and national, for the consideration of the greater questions to which boards and conferences can rarely give but passing attention? Great things will come out of this conference.

#### SUGGESTED PROGRAM.

In the hope that it may provoke preparatory study, and extend the intelligent interest all ought to take in such a widely representative council as the Ecumenical Missionary Conference, we give space to the report of the sub-committee on program, in what they term a "suggested arrangement of topics." We understand this to be open to modification. [J. T. G.]

*Monday, April 23.* Main hall, 10-12 A. M.: Authority and purpose of foreign missions, the source of power, review of the century. 2.30-5 P. M.: Survey of African missions, sectional meetings, afternoon. Survey of fields: 1. Turkey, Persia, Syria, and Arabia; 2. Malaysia, Australasia, and Oceania; 3. South America, Central Ameri-

ca, West Indies, and Mexico; 4. North American Indies, Alaska, Labrador, and Greenland; 5. The Hebrews in all lands. Main hall, 8 P. M.: The superintending Providence of God in foreign missions.

*Tuesday, April 24.* Main hall, 10-12 A. M.: Evangelistic work. 2.30-5 P. M.: Native agency in mission fields. Sectional, afternoon. 1. The mission and its administrative problems; 2. Higher education; 3. Education of women; 4. Elementary schools. Main hall, 8 P. M.: Survey of missions in India, Burma, and Siam.

*Wednesday, April 25.* Main hall, 10-12 A. M.: Educational work. 2.30-5 P. M.: Wider relations of missions. Sectional, afternoon. 1. Preparation of vernacular literature on the non-Christian religious systems; 2. Relation of missions and native churches to particular evils; 3. Normal training. Main hall, 8 P. M.: Survey of missions in China, Japan, and Korea.

*Thursday, April 26.* Main hall, 10-12 A. M.: Woman's day; alternate meeting; self-support by mission churches. 2.30-5 P. M.: Woman's work. Sectional, afternoon (not decided upon). Main hall, 8 P. M.: Woman's work.

*Friday, April 27.* Main hall, 10-12 A. M.: Missionary Comity. 2.30-5 P. M.: Missionary boards and societies. Sectional, afternoon. 1. The missionary staff; 2. The apportionment of unoccupied fields; 3. Industrial work. Main hall, 8 P. M.: Social reception.

*Saturday, April 28.* Main hall, 10-12 A. M.: Young people's day; alternate meeting; religious attitude of non-Christian nations. 2.30-5 P. M.: Young people's day; sectional meetings; afternoon, young people's day. Main hall, 8 P. M.: Young people and missions.

*Monday, April 30.* Main hall, 10-12 A. M.: Relations of foreign missions to home churches; alternate meeting; medical work. 2.30-5 P. M.: Christian literature in mission fields. Sectional afternoon: 1. Relation of pastors to missions; 2. Support of missions by home churches; 3. Medical work. Main hall, 8 P. M.: The present situation—its claims and opportunities.

*Tuesday, May 1.* Main hall, 10-12 A. M.: Outlook and demands for the coming century. 2.30-5 P. M.: Missions and Bible translations. 1. History and importance; 2. Diffi-

culties and achievements. Sectional afternoon: 1. Mission literature for home churches; 2. Philanthropic work for orphans, deaf-mutes, and the blind; 3. Work for lepers, famine victims, and other dependents. Main hall, 8 P. M.: Relation of foreign missions to social progress and the peace of the world. Farewell!

### An Inter-Denominational Missionary Museum.

One of the possible results of the Ecumenical Conference is the establishment of an extensive pan-denominational missionary museum in the city of New York, collected and arranged scientifically to illustrate sociological, economic, and other phases of the missionary work, past, present, and prospective. That will be praiseworthy. If it shall not be made permanent, it will be as a temporary exhibit greatly illuminating. The committee have outlined an exhibit intended to present evidences of the value of missions, tho the immediate purpose is to render more complete and profitable the sessions of the conference. Behind the local committee is a corps of specialists in the several missionary departments, and cooperating members among the missionaries on the field. The missionary societies will loan from their cases what may be helpful. This will not be merely a "show case." It will be classified so as to be in itself an argument. It will be unique, and probably surpass anything previously presented for the study of missions.

#### SCHEME OF THE EXHIBIT.

##### *Part I.—Home Organization, Activities, and Influence.*

1. Work of the societies as illustrated by photographs of their home buildings and offices; of prominent officers; publications bearing on the history of each society; on mission theory, etc.; periodicals of the society—the bound volume for 1899; books, maps, and



charts issued by the society; methods for raising money for missions; printed matter relating to candidates; plans for preparing candidates by short courses of study or training; society's institution for training them more fully; photos of buildings; catalogue of curriculum; purchasing or business agencies at home; stereopticon outfits used in presenting the work in home churches.

2. Agencies wholly or mainly resulting from influences originating with the societies, or occasioned by their needs; Enlisting agencies independent of the societies; Student Volunteer Movement's exhibit; training agencies in home lands not under societies' control; courses of study helpful to missionary candidates; Student Volunteers; colleges; theological institutions; specific training of missionary candidates—photos of buildings, catalogues, or curricula; awakening public interest through conventions; photographic groups of annual meetings of separate societies; inter-denominational conferences of missionary secretaries; inter-denominational gatherings of missionaries or workers at home, as the International Missionary Union; ecumenical conferences—groups and reports; general mission periodicals not confined to the operations of a single society.

*Part II.—Work of Missions in Foreign Fields.*

1. The fields and their problems: pictures of scenery—photos, sketches, race groups.

2. Languages and literatures illustrated by books, etc., found in use at the time of missionary entrance, or as unaffected by the missionary's influence; homes of the people—photos or small models.

3. Illustrations of social life in missionary lands: Marriage or funeral processions, amusements, public assemblies of various sorts, customs.

4. Pictures illustrating the industrial life of the people, or the tools themselves—models of them, if too large; illustrations of the religious life of non-Christian lands; objects or photographs illustrating fetishism, totemism, shamanism, and magic; higher forms of nature worship, ancestral worship; pictures or models of temples; idols, or photographs of them; photos of priests in robes of offices or in the

act of worship; copies of sacred books of non-Christian religions; apparatus used by people or priests in worship; pictures or models illustrating hells or ideas concerning transmigration.

5. Missionary force and homes: Photographs of prominent missionaries; of prominent native converts or assistants; of typical missionary home with plans.

6. The foreign work of missionaries: Language and the production of literature; specimens of languages reduced to writing by missionaries; written languages improved by missionary use or influences; linguistic helps prepared by missionaries—grammars, lessons, lexicons; translations or original works by missionaries; periodicals—secular, educational, or religious; books in English used in missionary work abroad; photos of mission presses in foreign lands.

7. Educational work: (N.B. In all points illustrate purely *native* customs, and then show how they have been modified by missionary influence.) Child-life; domestic and industrial training—typical tasks for different ages; how are boys trained to take up their fathers' work? apprentice system. School life and training: Typical school, equipment, discipline, punishments, programs, school system, photos of buildings and pupils; reading and story telling, some typical stories for children of different ages, specimens of material given to children to read, text-books. Writing: Implements used, specimens of children's work (state age and time spent in practise before coming to any task), copybooks or tablets; what is accomplished at the end of various school years? text-books or courses of study. Is any form of industrial, manual, or physical training considered worthy of formal instruction? How brought into school work. Music: nature of, how taught, instruments used. Art: drawing, painting, designing, engraving—how taught, how used in school and home life. Science: what and how taught. Religion: instruction in home and school, amount, kind, methods used. Photos of missionary schools and pupils, including institutions for the blind, deaf-mutes, orphans, and curricula. Irregular educational work conducted for brief periods: station classes and sum-

mer schools. Educational work prepared by missionaries.

8. Medical missionary work: Photos of native practitioners, "medicine men," in their distinctive garb; samples or photos of their surgical instruments, with descriptions of their drugs; descriptions of their incantations. Photos of patients, designed to show the maladies peculiar to different countries—leprosy, cholera, plague, results of starvation in India. Description of the way in which the sick are carried and handled, the limitations imposed by native prejudice and uncleanness, the difficulties encountered in the application of modern aseptic surgery, and in nursing patients after operations. Photos of hospitals, leper asylums, opium refuges, dispensaries, operating rooms, and wards. Training medical students—works prepared by missionaries for this purpose, class groups.

9. Evangelistic efforts. Itineration. House-to-house visitation, mainly by women missionaries; groups labored with, outfit used, including pictures, musical instruments; street chapels, audiences.

10. The native church: Photos of buildings used as churches; groups of church members; hymnals, prayer-books, lesson helps, etc., employed on Sunday; legibly written notes of sermons preached by natives most successful in winning their countrymen; books employed in the instruction of catechumens and inquirers; unusual methods of securing contributions; pictures or instruments illustrative of persecution or martyrdom endured by missionaries or native communicants.

11. Miscellaneous work mainly philanthropic in character: Temperance reform, opium curse, apparatus used, photos or clay figures showing its evils, self-torture; photos of fakirs, tortures endured in order to raise money for religious uses; infanticide and treatment of dead infants; photos illustrative of evils of child-marriage; alleviating the miseries of widowhood; caste and its evils illustrated by photos; evils of the slave-trade and of slavery illustrated by means of photos, slave-sticks, etc., means used to alleviate them; horrors of cannibalism illustrated; human sacrifice and sati illustrated by photos, or old pictures in the case of the latter. Anti-footbinding

crusade; casts showing the deformed foot, the shoes used; reclamation of young men by the Y. M. C. A., buildings and groups of members; contributions to the cause of science—publications or articles by missionaries; relation of missionaries to archeology; introduction of material civilization and manufactures other than the work of industrial schools—photos of objects, like the jinrikisha, invented by a missionary.

12. Geography. The suggestions below were made by Prof. R. E. Dodge, who occupies the Chair of Geography in Columbia University:

Topographic features, showing position of farms and homes and character of the country, together with the relation of life to the topography. Photos showing differences between city and country homes; typical costumes of adults and children, the manner of making garments, and of preparing and cooking food. Utensils used in the home. Food stuffs, dry goods, ornaments, toys, and other manufactured articles. Specimens of the leaf, bark, etc., of distinctive trees furnishing the raw products used in savage life or in commerce. Means of communication and travel before the advent of the foreigner; roads and waterways. Animals and trappings. Animals at work. Methods and implements of agriculture. Use of the natural forces—their mechanical application.

Some results of missionary effort statistically and cartographically exhibited: By means of tables; by means of charts and diagrams; by means of maps, showing the progress of missions by decades from 1800 to 1900; by means of two maps, showing the fields in 1800 and 1900—drawn according to scale of agents employed at the two periods—and the latter to contain upon it all existing missionary stations.

#### Missions at the Great Denominational Councils.

The public has followed to some extent the proceedings of the Pan-Congregational Council, and of the Pan-Presbyterian Alliance, the one in Boston, the other in Washington, D. C. On the Atlantic seaboard the daily papers gave large



space to reports of the doings of these two bodies, and the northern section of the United States east of the Alleghanies must be fairly familiar with the topics discussed. But there is a large part of our constituency who will never know much about these sayings and doings, except through the religious papers, which will chiefly circulate within their own denominations. We can not do more than refer to some of the missionary features of the sessions.

Rev. Ralph W. Thompson, D.D., reviewed the changes in missionary conditions, and discussed the adaptation of the missions to these changed conditions. The changed conditions were found, not so much in the geographical and political extension and variation, but in the social, intellectual, and spiritual effects which the opening of the world has already had upon the lands and races which require our missionary effort, and the conditions which stir our missionary ardor. He said:

Probably none of us can adequately estimate the influence on the life and conduct of the vast multitudes in the heathen world, exerted by the thousands of vessels which carry our merchandise, and which are now to be found on every sea, and in every port. Those of you who know what the life of a seaport town is in lands where Christianity and philanthropy are recognized, can judge whether this influence is likely to be morally helpful or the reverse.

He next referred to the apparent breaking up of the Chinese empire. Another change was seen in the fact that the Christian Church now has an acquaintance with the religious condition of the world, which was denied to our fathers; and the world knows our message and our motive, as it did not when missions first began. We have to-day a knowledge of the faiths of the great Eastern world in their weakness

and their strength, which ought to be invaluable to us in prosecuting our Christian enterprise.

The most masterly address of Dr. Richard S. Storrs, which was reported in our November number, was a fitting close to the council and one of great sweep of thought, on "The Permanent Motive in Missionary Effort."

At the Pan-Presbyterian Alliance in Washington there was a great deal more of the customary information and discussion of details of work. The statistical summaries of the varied missionary societies having representatives in the Alliance were valuable. Home missions were accentuated, specially among North American Indians. Rev. B. S. Stern gave a very interesting account of mission work among the natives of Guatemala, Costa Rica, Honduras, and other contiguous states. He stated that several branches of Presbyterians were located in these countries, along with missionaries from the Congregational, Baptist, Methodist, and other Protestant denominations. Rev. Robert Johnston of London, Canada, so presented the vast opportunities and past successes of the Presbyterian bodies in British America, that the Alliance went on record in an expression of sympathy and a pledge of aid to their brethren in the Dominion of Canada. Coincident with the Alliance the International Union of Women's Foreign Missionary Societies of the Presbyterian and Reformed Churches met in their third conference, the report being read by Miss Matthews of England, the secretary.

Incidentally Dr. Matthews, the general secretary of the Alliance, stated facts about the religious restrictions of continental Europe. He is credited with having said that no Protestant church can hold

a general assembly without the consent of the government. In some of the countries of Europe it is impossible to separate Church and State. In France the Presbyterian Church, the result of the Huguenot movement, has not been allowed to hold a general assembly in twenty-seven years. They have not been able to obtain the consent of the government to do so. In Germany they have never been allowed to do so.

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### In Japan.

REV. H. LOOMIS, YOKOHAMA.

One important result of the revision of the treaties, and the opening of all of Japan to foreign residents, is the general desire on the part of merchants, teachers, and officers to learn the English language. Classes in English are being formed all over the country, and the missionaries are constantly besieged to teach both in public and private. It has been found by experience that the instruction given by Japanese teachers is very deficient, and the conviction is quite general that only a foreigner can furnish the training needed in order to speak or read the languages intelligently and properly.

The effect of this condition of affairs is certain to be very helpful to Christian work. It will first of all bring the business men, students, teachers, and officers into closer and more friendly relation with the missionaries. This will increase the number of attendants at the places of worship, and help to remove prejudice from many minds. As the people come into closer contact with the missionaries it ought to develop increased confidence in their ability and their efforts to promote the highest welfare of the country.

Another important result will be the diminished interest in the study

of the Chinese language and a gradual decrease in the circulation and influence of the Chinese literature. Thus far the Chinese classics have been the admiration of Japanese scholars, as well as the literati of the Flowery Kingdom, and the precepts of Confucius have been the basis of a large part of the ethical culture of Japan.

The general introduction or study of English will cause the substitution of a literature that is Christian in tone and destructive of the old superstitions.

In nearly all cases where missionaries consent to give instruction in English, it is with the agreement that the Bible is to be one of the text-books to be used. In this way a large number of Japanese are brought under direct Christian instruction. Converts are already reported in various places, and the time is yet too short to estimate the far-reaching influence of this department of religious work.

This state of affairs has produced a very large increase in the sale of Bibles. During the six months ending June 30th, 1899, the sales by other than the colporteurs have been more than double what they were during the same period one year ago.

It is not many years since the book stores in Japan could not be used for the circulation of Scriptures, because it would injure their business if it was known that they were engaged in the circulation of Christian literature. But now there is no hesitation about the sale of Bibles in such places, and arrangements are being rapidly made to have them on sale in all of the principal cities.

An effort has recently been made on the part of some of the Buddhists to have their religion proclaimed as the state religion of the country. But the men who control the government are too enlightened

to indorse any such scheme. It is plain that the propagandists of Buddhism are not satisfied with the present outlook and would be glad if it was possible to secure the interference of the secular power in their behalf.

The number of Protestant Christians in Japan is only about one to every 1,000 of the population. And yet this small proportion is making itself felt everywhere to a very remarkable degree. The first and the last president of the lower house of the diet were Christians. It is reported that there are more than 40 papers or periodicals issued in Japan that are published in the interests of Christianity, or are controlled by Christian men. There are 153 Christians officers in the Japanese army, and there were recently 70 members of the Japanese Christian Medical Association.

There are 40 members of the Y. M. C. A. in the Tokyo University; and the president of the Y. M. C. A. in Tokyo is Capt. Serata, who is the private secretary of the minister of the navy.

The Tokyo pastor who was appointed chaplain in the prison has since been given the position of instructor in a school that has just been established for training prison and other officials.

The chief of forestry in Western Shikoku, the head of the military prison at Marugame, and one of the chief officials in the observatory at Nagano and at Tokushima, are Christians.

A missionary from Japan recently made a visit to the city of Hankow in Central China. When he first reached the city he did not understand the language of the people around him, and was at a loss to know what to do. Presently he saw on the street a gentleman and

lady dressed in European costume, whom he soon discovered to be the resident Japanese consul and his wife. To his great surprise he found that they were both Christians, and he received from them a most cordial welcome. A Japanese Christian has recently been employed in the customs service at Amoy, China.

In the banks, railway service, and other business enterprises, Christian young men are apparently in demand, as it is otherwise impossible to account for their frequency.

Some time last year an epidemic broke out in a small village in the province of Joshu. A Christian nurse was sent from Tokyo to assist in the care of the sick. She took the disease and died. Her peaceful, happy death, made such a deep impression upon the attendant physician and others, that they sent for a Christian preacher to come and tell them of a faith that could thus sustain its votaries in the last and trying hour. The doctor opened his own house for preaching, and already seven entire families have professed their faith in a Crucified Redeemer.

Some eighteen years ago a colporteur went to the province of Chiba, and told one of the people there about the religion of the Bible. The man was not especially impressed at the time, but since then he has gradually lost his faith in the Shinto and Buddhist worship, and the truth and value of what he then heard has grown upon him.

A few months ago he came to Yokohama and searched out the colporteur, in order to hear more of the new doctrine. Then he procured a copy of the Scriptures and returned to his home rejoicing.

## IV.—EDITORIAL DEPARTMENT.

## The Review for 1900.

In the REVIEW for 1900 we expect to devote considerable space to reporting the great World's Missionary Gathering, which is to meet in New York City next April. No such meeting, in size and importance, has ever been held. Three thousand delegates from foreign lands are expected. These will represent all the missionary societies and fields of labor connected with Protestant churches the world over. It will be an occasion of surpassing interest. Official reports will probably be issued, but since these will doubtless appear only in bulky and expensive volumes, the REVIEW purposes to publish the best things of the Conference in these pages, in order that they may be more accessible to ministers and missionaries. Attention will be given to the addresses delivered, the business transacted, and the prominent delegates and visitors present. We hope to secure also illustrations and portraits such as will help to make the REVIEW's report doubly valuable.

## Boers and Britons.

The absorbing question just now is the war between Britain and the Boers. Much as all resort to arms is to be deplored this seems to many especially deplorable, and needless. Mr. W. T. Stead issued a rather bold pamphlet about the middle of October, entitled "Are we in the Right?" in which he openly appeals to all honest men, venturing an open indictment of Mr. Chamberlain's course, and making charges of the gravest character. He maintains that the colonial secretary has throughout the negotiations persistently followed a course of provocation, worrying the Transvaal into war. He goes further

and solemnly avers that Cecil Rhodes himself informed him that *Mr. Chamberlain was privy to the Jamieson raid*, and that the parliamentary "inquiry" into the origin of that movement was a farce, the investigation being arrested at any point where further examination of witnesses would implicate the colonial secretary.

Of course, unless there be some other powers brought into the conflict, it would seem as tho the Transvaal Republic must yield before a force so superior in numbers and so trained for war. In 1889 the revenue of the South African republic was but \$6,719,732, and the population was but 610,000, of whom only 62,000 were whites, while in the British Islands alone there were five hundred times as many people, and a wealth that might command the markets of the world. In such a case, it is plain that, unless war is positively *unavoidable*, it is simply a strong and gigantic nation crushing a weak and small republic—a war where might will be likely to triumph whichever way right lies. And to our minds this war is particularly lamentable in view of the recent peace congress at The Hague, and the fact that no real attempt has been made to submit the matters at issue to a peaceful arbitration. The result to missions can not but be detrimental, as Great Britain is a leading "Christian" nation.

## Evangelization of Glasgow.

Early in October a great effort began for the evangelization of Glasgow. Lord Overtoun, of whom Dr. George Smith says, that his "life illustrates the spiritual law of Thomas Chalmers, that foreign missions act on home missions, not by exhaustion, but by fermenta-



tion"—is at the head of this new crusade in Scotland.

The present movement has been in preparation for a year. The three great Presbyterian bodies of Scotland first united in the scheme, and then other religious bodies, until there were over one hundred representatives, and over one hundred and fifty positions of more or less active responsibility were filled in sub-committees, etc., *without one refusal* from any one asked to undertake work. The city area has been divided into eleven sections, and no fewer than one thousand persons are engaged in directing the movement.

The opening fortnight of meetings was given to the special preparation of God's own people for aggressive work, the longest series of such meetings ever held in Glasgow. After these fourteen days of waiting on God, on Monday, October 16, eleven meetings were held for adults, and nearly as many more for the young, in widely separated localities. It is the intention to change the centers of work from time to time, so as to cover the whole city area. Already over 2,000 meetings have been arranged for and provided with speakers.

There will be visiting from house to house, workshops, and places of business; every effort will be made to utilize the press, to give publicity to the work, and draw multitudes to the meetings. The lantern and blackboard are to be used to help the voice in the children's meetings. And especially there is a large staff of the best qualified men and women to guide inquirers and perplexed disciples along safe Scriptural lines. Best of all, there has been much time spent in *prayer*, and it is most of all emphasized in the closet, at the family altar, and in the church service, as the one foundation of all such work.

We have given prominence to this

movement because it seems to us to follow the great principles which the Scriptures inculcate, and to furnish a model for such work elsewhere. Meanwhile in many centers of the United States similar movements seem taking shape, which may God crown with blessing. We are more and more convinced that in all such evangelistic crusades, seven things are especially needful: first, thorough occupation of the whole area; second, thorough organization of the working force; third, absolute adherence to evangelical teaching and method; fourth, cordial unity among all disciples; fifth, the widest active co-operation; sixth, entire dependence upon prayer and the Holy Spirit; seventh, a trained band of workers for the inquiry room.

#### A Forward Movement in China.

Rev. J. Hudson Taylor is persuaded that God's full time has come for a "Forward Movement in China," to obey more fully the command to preach the Gospel to every creature. We regard his appeal as entitled to more than a passing notice.

First of all he urges four considerations, which demand more devout attention:

*First:* The awful peril of the Chinese who are living and dying without Christ.

*Second:* The present openness of China to the Gospel, and the probability that doors, unentered, may be closed again.

*Third:* The fact that the existing organization of the mission affords a broad basis for extended service in fourteen out of the eighteen provinces of China.

*Fourth:* The provision by legacy of a considerable sum of money, exclusively for use in China in evangelistic and school work.

Mr. Taylor proposes to divide each province into several districts; with a central station in each, where at least one experienced missionary and his wife abide, a small band of missionary evangelists and native helpers being attracted to each such center. He would send out two by



two, to sell the books and preach the Word, they returning to the stations at stated intervals for rest of body and refreshment of spirit, mutually encouraging and helping each other. During these intervals foreigners will get help in studies of the Chinese, while the native workers will be trained in systematic Bible study.

Mr. Taylor purposes to form an itinerant evangelistic band of young men, who for Christ's sake shall give themselves for the first five years in China to this work, without marrying or settling down.

Mr. Taylor writes:

To begin with, we need forthwith twenty able, earnest, and healthy young men. Will all those who read this article pause and raise their hearts to God, praying that He will select and send forth these men, so that their necessary preliminary Chinese studies may be commenced as soon as possible.

The qualifications for efficient missionary service include—

A life surrendered to God and controlled by His Spirit.

A restful trust in God for the supply of all needs apart from human guaranties.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men, and adaptability to new circumstances and customs.

Zeal in service, and steadfastness under discouragement.

Love for communion with God and the study of His Word.

Some experiences and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

We believe that the duty of carrying the Gospel to the heathen rests upon every child of God, and that no one should take it for granted that God does not want him to do so in person, until he has faced the whole question and is assured of God's approval upon his staying at home.\*

### Zionism at Basel.

Among other great movements we must reckon the third of the Zionists' conferences, held in Basel in August last, its primary object being, as declared in the inaugural of President Herzl, to acquire from

the Turkish government a charter to establish settlements in the Holy Land. Dr. Herzl, who was received in special audience by the German emperor during the latter's visit to Jerusalem, has received from the sultan a decoration of the order of Medjidie, and Zionism seems to be compelling recognition as something more than a dream. The number of shareholders in the Jewish Colonial Trust at London now exceeds 100,000, and they live in all parts of the world. A score of years ago there were only 14,000 Jews in Palestine, now they number one-fifth of the total population of 200,000.

Some English magazines, such as *The Life of Faith*, have arranged with friends at home to send the names of missionaries to those who will, after reading, post their own copies of these valued periodicals. A missionary asks whether we have any such provision for enlarging the circle of readers of the *MISSIONARY REVIEW*, and writes in behalf of many others besides himself to beg such a favor from those who, after reading, would gladly have the *REVIEW* passed on to others who can not afford to subscribe for it.

The Editors will say that they will be glad to be the medium of communication between those who desire to have such copies posted to their address and others who will undertake such slight outlay of time and money to extend the good influence of this missionary magazine. One man in Scotland was accustomed each month to paste in the *REVIEW* a list of twenty-two names, and send it on its monthly visits—each party, after perusal, passing it on to the next in the list. Should every subscriber do the same our monthly audience would be multiplied twenty-fold, and at how small a cost of personal effort.

### Elias Riggs.

The return of Dr. Elias Riggs to America brings to mind anew the long and illustrious service of this noble man. He has given sixty-seven years of service to mission-

\* If any who read this letter are led, after prayerful thought, to take it as God's call to them, they are cordially invited to write to H. W. Frost, 632 Church Street, Toronto, Canada.

ary work, and is the oldest living alumnus of Amherst College. He married Martha Jane Dalzell in Mendham, N. J., and soon after left for Turkey. His linguistic accomplishments are almost unparalleled among Oriental missionaries, and his service in Bible translation has been beyond present calculation as to value. He is now a man who has past his ninetieth year, and is still in good health and with clear mental faculties.

### A Demonstrative Language.

Mr. Daniel Crawford writes from "North in Lubaland, Africa," a somewhat remarkable and uncommon letter to our correspondent, James E. Mathieson, and by his permission we give it to our readers. Mr. Crawford belongs to the Garenganze mission, founded by Fred. Arnot, and his address is Luanza, via Kalinguisi, Lake Mweru, British Central Africa. The British and Foreign Bible Society is sending some helps for his translation work. He writes:

I am up here breaking soil in a bad old land, long shut up—far too much blood-spilling over mere details, roads being shut thereby! Yet we have a rare footing; not by crouching at the chieflets, but being very indignant and paternal after a fashion! Their glaring *sin*, staring us in the face, is a *true* prelude to our glorious meetings over the fagots!

Yet, after all, it is only "here a little and there a little"—but a *little* about The Great Much—and even a little of *that* goes a long way! The old initial days are over in the great matter of language, and true idiomatic Gospel is gushing out all about here—on the edges of ugly marshes and dark holes of the earth. We hope soon to launch our *Four Gospels*—the children of many sighs and burning joys too! It is the ark and Obed-Edom over again! Give it even your threshing-floor, and you get a blessing. As this wonderful language began to evolve—one find after another—the possibilities in translation became luminous! Just the last is *re* the article. All over Africa the Bantu languages are anartheta (*i.e.*, without article, etc.), and of course none of the translations show these in their precious thousands! But all in here *the demonstrative* is in

full possession *as an article* wielding its ancient authority in a beautiful way, permitting us to translate those thousands of articles in *the objective and accusative*, which could not appear in our A. V., owing to Teutonic mold of speech. "No article!" we moaned, instead of asking what had *we* before we had an article?

*Thus we read here:*

John 3, 16. God . . . gave THAT only-begotten Son of His.

John 3, 17. God sent not THAT Son of His into THIS world, to condemn this world, etc.

John 3, 19. Men loved THAT darkness rather than THAT light.

John 3, 20. Hateth THAT light because THOSE deeds of theirs are evil.

But the happiest day in all that sort of work was when we picked up a diamond lying out on their dunghill—the glorious adjective—"Eternal!" The famous blue soil of Joannesburg never yielded the like, and we greedily married the adjective with festal garlands to all the *great* nouns of human language—life, death, joy, and all the rest! A bewildering connection even now is that union of long-estranged ideas, but we ring it out, and sometimes, perhaps, they *see* the eternal life looking out of our eyeballs. And so the years roll past so very quickly that I have no suspicion of a desire to see old England.

Something very brave and sacrificial must be done if the good Lord Jesus is to see fruit of His passion in this dark interior! The mere "outer works," shall I call them, are legion! One or two have come out brightly—men of the stiff vertebrate sort, with true grit and tenacity of purpose!

"Love" is counted a disease all about here, and "humility!" Thus we preach, saying, "*God is sick of love to this world*"—a reminder of the Song of Songs. Formerly we labored up our own tortuous and precipitous paths to their hearts—always falling short of them too, but these are the days of short cuts and happy ones too.

### Donations Acknowledged.

|          |                               |         |
|----------|-------------------------------|---------|
| No. 134. | Narsingpur School, India..... | \$15 00 |
| No. 135. | Deep Sea Fishermen.....       | 3 00    |
| No. 136. | Doukhobors.....               | 10 00   |
| No. 137. | Doukhobors.....               | 10 00   |
| No. 138. | Doukhobors.....               | 1 00    |

## V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE MOORISH EMPIRE. A Historical Epitome. By Budgett Meakin. Illustrated. 8vo, 576 pp. \$5.00. Macmillan & Co., New York and London.

An examination of this book proves unquestionably the immense amount of labor and painstaking care which has produced such excellent results. Many other authors have attempted to treat of this subject more or less completely, but none have given us such an excellent historical epitome as this. One hundred and eighteen pages are devoted to a review of literature relating to Morocco: history, fiction, periodicals, etc. Not only has Mr. Meakin resided in Morocco, and made a careful study of his subject on the ground, but he has spent many years in gathering information from all sources. The result is not a mass of half-digested material, but is systematized and presented in a form at once usable and readable.

Mr. Meakin's treatment of the subject begins with an account of Ancient Mauratania, continues with the story of the Mohammedan invasions, the rise and fall of the Moorish empire, the present administration, and closes with an excellent forecast of "The Fate of the Empire."

The chapter on "Christian Influences in Morocco" states that there was never a flourishing Christian church in the land, altho there undoubtedly were numbers of individual converts early in the Christian era. Modern missions to Morocco date from the beginning of the thirteenth century, when Francis of Assisi and some of his followers entered the country. Persecution and deaths followed, but there were numbers of Jewish and other converts, and now there are several flourishing Franciscan missions. Protestant missions began

with the entrance of the London Jews Society in 1844. Now the British Bible Society, North Africa Mission, Central and Southern Morocco Missions, The Gospel Union (U. S. A.), all work together in harmony, and with considerable success, in spite of the prejudice of the people. Bible and tract distribution, medical aid, educational work, and visitation of homes by Christian women are the methods adopted for breaking down prejudice, and converting the people.

Mr. Meakin's volume contains a map, many excellent half-tone illustrations, a unique and valuable comparative chart of the Moorish empire, and a complete index.

BLACK ROCK. A tale of the Selkirks. By Ralph Connor. Introduction by George Adam Smith. LL.D. 12mo. 327 pp. \$1.25. Fleming H. Revell Co., New York and Chicago.

Western lumber camps and mining towns offer splendid opportunities for descriptions of realistic scenes in the life and death struggle between the good and evil forces which there appear in their true guise. We have seldom, if ever, seen these opportunities better taken advantage of. The narrative thrills with life, and every chapter is of absorbing interest. The author, who writes under the name of "Ralph Connor," is Rev. C. W. Gordon, of Winnipeg, Manitoba. He assures us that the story in "Black Rock" is true, and "chief of the failures in the making of the book is this—that it is not the whole truth. . . . Some men of the book are still there in the mines and lumber camps of the mountains, fighting out that eternal fight for manhood, strong, clean, God-conquered."

The scene of events narrated is a frontier town in western Canada. The story is that of the conflict



between the forces of Satan and those of God. The characters are miners, lumbermen, ministers, saloon keepers, etc., each one strong, true to life, and well portrayed. There is a deep religious tone to the narrative, but no cant or weakness. The type of Christianity is strong and noble, and the style is vigorous and attractive. The book is one which is helpful and delightful to read, and which it is a pleasure to recommend.

LAOS FOLK-LORE OF FARTHER INDIA. By Katharine N. Fleeson. Illustrated. 12mo, 153 pp. \$1.00.

FAIRY TALES FROM FAR JAPAN. Translated by Susan Ballard. Prefatory note by Mrs. Isabella Bird Bishop. Illustrated by engravings from Japanese originals. 8vo, 128 pp. 75c. Fleming H. Revell Co.

Any book which helps us to better understand the mental conceptions and religious beliefs of foreign peoples is a decided benefit to students of missions. Such books are these folk-lore tales from Laos and Japan. They give many specimens of the superstitions and myths on which the children of those lands are fed from infancy, and help to explain some of their later conceptions of things, natural, unnatural, and supernatural. Some of the stories are gems, and reveal not only the native talent for poetry and romance, but often show a sweetness and purity not characteristic of heathen life and literature.

PIONEERING IN SAN JUAN. By Rev. George M. Darley, D.D. Illustrated. 12mo, 226 pp. \$1.50. Fleming H. Revell Co.

These "personal reminiscences of work done in southwestern Colorado during the great San Juan excitement" (1874-79), include some interesting pictures of missionary pioneering on the western frontier, but they lack in artistic merit and simple strength. The book is not dry reading, but many attempts at humor are unsuccessful. In spite of its shortcomings, the narrative gives one a good idea of the life of a

home missionary in western pioneer towns.

THE MIRACLES OF MISSIONS. III. By Arthur T. Pierson, D.D. Illustrated. 12mo, 265 pp. \$1.00. Funk & Wagnalls Co., New York and London.

The age of miracles has not past, and miracles of grace are quite as marvelous and thrilling as are physical evidences of supernatural power. Among other wonderful stories in this series are those of "How the Godavery River was Crossed," "The New Pentecost in Uganda," "Work Among the Deep Sea Fishermen," "The Blind Apostle of Manchuria," "Little Waifs of London," "Awakening of the American Negro," and "Ramabai and the Women of India."

### Monthly Missionary Bibliography.

QUESTIONS AND PHASES OF MODERN MISSIONS. F. F. Ellinwood, D.D. 12mo. \$1.50. Dodd, Mead & Co.

NINETEEN CENTURIES OF CHRISTIAN MISSIONS. A hand-book for young people. Mrs. Wm. W. Scudder. Map. 8vo, 250 pp. \$1.00. Fleming H. Revell Co.

MIRACLES OF MISSIONS. III. Arthur T. Pierson. Illustrated. 12mo, 265 pp. \$1.00. Funk & Wagnalls Co.

THE JEWS AND THEIR EVANGELIZATION. W. T. Gidney, M.A. Student Volunteer Union, London.

THE EVANGELIZATION OF THE JEWS IN RUSSIA. Rev. Samuel Wilkinson. R. L. Allen & Son, Glasgow.

THE STUDENT MOVEMENT IN GREAT BRITAIN. H. W. Oldham. 16mo, 170 pp. British College Christian Union, London.

ROMANISM IN ITS HOME. J. H. Eagar, D.D. 314 pp. \$1.00. Baptist Publication Society, Philadelphia.

LIFE OF LUIGI COPELLINI. Anna W. Stoddard. W. Blackwood & Sons, Edinburgh.

THE MOORISH EMPIRE. Budgett Meakin. Illustrated. 8vo, 576 pp. \$5.00. Macmillan & Co.

SIX SYSTEMS OF INDIAN PHILOSOPHY. F. Max Müller. \$5.00. Longmans Green & Co.

THE HINDU; or, CASTEMAN OF INDIA. N. E. Yeiser. 8vo, 121 pp. 75c. Lutheran Publication Society, Phila.

LAOS FOLKLORE. Kathrine N. Fleeson. Illustrated. 12mo, 153 pp. \$1.00. Fleming H. Revell Co.

GOD FIRST; or, HESTER NEEDHAM IN SUMATRA. Mary Enfield. Illustrated. 320 pp. Religious Tract Society, London.

JAPAN IN HISTORY, FOLKLORE AND ART. W. E. Griffis. 16mo, 228 pp. Houghton, Mifflin & Co.

THE NEW BORN CUBA. Franklin Matthews. Illustrated. 8vo, 359 pp. \$2.50. Harper & Bros.

JAMES EVANS, THE APOSTLE OF THE NORTH. Egerton R. Young. Illustrated. 12mo, 262 pp. \$1.25. Fleming H. Revell Co.

## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

## THE KINGDOM.

—In response to the query “When do you return to Turkey?” the venerable hero, Cyrus Hamlin, replied, “I do not know what privileges will be accorded me in the other life, but if the choice is given I shall make a bee line for Constantinople.”

—Objections to a mission to the heathen, stated and considered by David Bogue, before the founders of the London Missionary Society, September 24, 1795. 1. The work itself is so very arduous that success can not be lookt for. 2. The time for the conversion of the heathen is not yet come, because the Millennium is still at the distance of some hundred years. 3. What is there in the state of the Christian church at present that flatters with peculiar hopes of success for a mission to the heathen? What makes the time now so favorable? Are we better than our fathers? Many ages have elapst, and little has been done. 4. The governments of the world will oppose the exertion and defeat its design. 5. The present state of the heathen world is so unfavorable, with respect to religion, that little hope can be entertained of success. 6. How and where shall we find proper persons to undertake the arduous work of missionaries to the heathen? 7. Whence will the Society and the missionaries be able to find support? 8. There is no door opened in Providence for the entrance of the Gospel. We should wait till such an event takes place, and then diligently improve it. 9. What right have we to interfere with the religion of other nations? 10. We have heathen enough at home. Let us convert them first before we go abroad.

—Here in India we are tost about by varying winds of doctrine concerning a frontier policy. Granted a force of 100 missionaries of the right stamp, well reenforced by the Christian people of England with the funds to establish medical work and schools, turned loose on the frontier, with a guaranty of non-interference on the part of government, we believe that in ten years more would be accomplisht in the taming and transforming of those turbulent border tribes, than an army of 50,000 troops and all political power back of them could possibly achieve. Missionaries might find premature graves in the hill country beyond, but others would be ready to step into the vacant places. Buildings might be wreckt and tents destroyed, but others would soon replace them, and the work would go on. The Gospel, given a fair chance, would in due time prove the power of God unto salvation to those vehement Moslems of the border, who are just the material out of which splendid Christians may be made.—*Indian Witness*.

—There is a church that has on its rolls just over 300 communicants. Within the last ten years 32 of that church have offered themselves for missionary service. Out of that number 19 have already gone out to the foreign field, and the twentieth went in June last, and 3 more are in training to go. Out of 300 communicants 32 have offered, and in a little while 23 will be out. That is, 1 out of every 10 have offered, and 1 out of 14 gone. Can it not be done then? Shall we say that 1 out of 100 can not be raised out of all true-hearted communicants, and that the remaining 99 can not support him?—*Rev. Herbert James*.



—A word about the blessing that awaits us if we fall in line with Christ's will. There is no blessing apart from sacrifice, and I do not see why the Christian Church should not gain that blessing, as well as those who seek it for lucre's sake. The railroad in Africa, just completed, cost \$12,000,000 and 4,000 lives. More than 20 human lives have been laid down upon every mile of the Kongo railway. On that railway *more human life has been sacrificed than has been sacrificed in Christian missions from the days of the Apostle Paul to this day.* Are we to say that we are to permit human sacrifice for gain which we are not willing to sacrifice for Christ? Friends, our personal life will never rise up into the fulness of Christ's desire until we have learned His secret of large service.—*Robert E. Speer.*

—From San Francisco we hear of the expenditure of \$56,000 in welcoming home one regiment of Californians, and the cost of the triumphal arch alone, built in New York for the Dewey parade, is \$30,000. Last year the work of the whole West India Mission was carried on for just about what that arch cost, while that of the Peking Mission, or of 6 other missions that might be named, was conducted on a sum considerably less. Of all her 27 missions, only two receive an annual outlay from the Presbyterian Church beyond what was lavished on that single regiment. When the church is estimating the price of sending the Gospel to a lost world, she must hold up her measuring line against such facts as these. — *Woman's Work for Woman.*

—After 500 years of enthusiastic and self-sacrificing labors to extend Buddhism in ancient Japan, there were only a few hundred priests and nuns and a few large temples.

It took 300 years for Christianity to be recognized as the national religion of the Roman empire. We must wait at least a century to see whether missionary work is successful or not.—*Rev. T. Miyagawa.*

—Is it wisdom or unwisdom, is it well or ill, that twenty-five per cent. of the foreign missionary offerings of America and Europe comes under the head of special gifts?

#### AMERICA.

**United States.**—The whole number of new Loan Libraries sent to sea from the rooms of the American Seamen's Friend Society at New York and at Boston, Mass., from 1858-1899, was 10,586; and the re-shipments of the same for the same period were 12,485; the total shipments aggregating 23,071. The number of volumes in these libraries was 570,053, and they were accessible, by shipment and reshipment, to 407,336 men; 1,062 libraries, with 38,662 volumes, were placed upon vessels in the United States navy, and in naval hospitals, and were accessible to 124,045 men; 157 libraries were placed in stations of the United States life-saving service, containing 6,121 volumes, accessible to 1,284 keepers and surf-men.

—The American Board recently held a "farewell meeting" in Boston in behalf of 64 missionaries, veterans, or new recruits, recently gone, first going, or soon to go. No such impressive spectacle had been witnessed for seven long years. This same society at the close of its year finds itself in debt to the amount of \$88,537. The debt at the beginning of the year was \$40,291. The disbursements for twelve months were \$692,447, making a total of \$732,738. The receipts were \$644,201, of which those from churches and individuals were \$277,817, a gain over last

year of \$40,290; from the Woman's Boards \$200,110, an increase over the preceding year of \$19,453; the gifts for special objects likewise showed an increase of nearly \$800. The great decrease was in legacies. Receipts from these for the preceding year were \$187,729; for the current year only \$102,219, showing a falling off of \$85,509. Taking all donations into the account, they show an increase in the twelve months of \$59,708.

—The Reformed Episcopal Church for several years has been doing mission work, largely through the women, at Lalitpur, India, and has recently sent out 2 additional women.

—Says the *Foreign Mission Journal* (organ of the Lutheran General Synod): "For many years our African field, more especially, was sadly undermanned. For two decades the heroic Dr. Day was left to struggle on practically alone in that vast field, the dense darkness of which was enough to weigh down to the point of utter discouragement any spirit less buoyant and hopeful than his. Without raising the question as to why a larger force has not long since been put into that field, we rejoice in the fact that the Board of Foreign Missions is finally able to put into Muhlenberg mission at least 8 if not 10 missionaries, male and female, by the middle or close of December next." A missionary of this same church makes an appeal for \$500 with which to buy an ice machine for a hospital in India, located 250 miles from the nearest ice depot, and where for months together the mercury stands near 110° in the shade."

—The Reformed Church (German) rejoices in having a local organization at Columbiana, Ohio (and well named Grace Church), which has pledged itself to con-

tribute over and above the usual offerings, the sum of \$800 annually for seven years to support a missionary in China.

—According to reports in the daily papers, Mr. Dwight L. Baldwin, who died lately in Cincinnati, left the bulk of his large estate to benevolent objects. He gives his widow an annuity of \$5,000, and makes some small bequests to other relatives. To the Presbyterian Board of Home Missions is bequeathed \$225,000, and the Board of Foreign Missions the same amount. The Freedmen's Board gets \$10,000, and Park College, Mo., \$5,000.

—Such facts as these, which relate to the United Presbyterian Church, but have an application to almost every denomination, may well lead to great searchings of heart: "The net gain in the membership of our church in this country for the past year was only 343. In our mission in Egypt the net gain for the year 1898 was 438, or 90 more than for the whole church in the United States and Canada. The amount appropriated by the General Assembly for the entire work in Egypt was \$58,000. The amount expended in America was \$1,521,679. The contrast is very striking. The net gain in membership in the Presbyterian Church in the United States for the year ending May, 1899, was 8,030. The gain in her foreign missions 5,351, or only 2,679 less than that of the entire church at home."

—After a service of 37 years, Dr. Nassau has come home from Equatorial Africa, leaving three associates, who have each served above 30 years, one for 26, another for 21, two for 17 years.

**Canada.**—Bishop Bompas, who has spent the last twenty-five years in continuous residence in the diocese of Selkirk, in the far north-

west, so far broke his record as to travel fourteen miles beyond it last August, and then for the first time since 1875, saw a locomotive; but would not be tempted further out of his diocese into civilization, but returned north again to visit the Tagish and Lake Marsh Indians, and establish missions among them. The bishop has traveled the frozen zones of the north more than any white man in existence, having past over the whole length and breadth of that immense district more than a dozen times.—*Evangelical Churchman*.

—The Presbyterian Church raised \$140,000 for missions last year, and has representatives at work in the New Hebrides, Trinidad, Demarara, India, China, Korea, Formosa, and among the Indians of the North-west.

**South America.**—These statements, made by Bishop Hendrix, of the Methodist Church, South, will be a great surprise to many: "The idea of vastness is by no means confined to the United States of North America, as our country is called by South Americans. Brazil not only rivals us in size, being as large as all the territory embraced in our boundaries prior to the purchase of Alaska, but the tide of immigration is equally notable and proportionately as large in the last twenty years. As usual, immigration follows the parallels of latitude, so that Southern Europe has made the largest contribution to South America, as Northern Europe has done to North America. The largest number of foreigners in Brazil are not Portuguese, but Italians. Thus, while there have been added during the last forty-four years some 469,000 Portuguese, in less than half that time over 911,000 Italians have come to Brazil. They have not come, as a rule, as in the Argentine Republic, to help

gather the coffee or the grain harvest, and then return to Italy for the grape harvest, repeating this itinerary every year, but they have settled in Brazil, and have become industrious and esteemed citizens. Next in number to the Portuguese are the Spanish, who have added over 175,000 by immigration during twenty years. The Germans follow at quite a distance, numbering altogether some 67,000, while Austria has contributed 43,000. During the present decade Russia has sent over as many as 25,000 in a single year, but the immigration from that source has about ceased, with a total addition in eight years of only 40,000. Nearly 2,000,000 foreigners are shown, out of a total population of some 15,000,000."

—Brazil, which is usually thought of as a wholly Catholic country, has a large body of Protestants of different denominations. According to *The Dawn of the Gospel*, a Portuguese paper published in Castro, in the province of San Paolo, they numbered 143,745 in 1890. As the Gospel has made considerable progress since then, and the population has increased greatly, it is estimated that the number at the present time can not fall short of 200,000.

—Bishop Warren, of the Methodist Church, brings back this cheering intelligence: "Tho there is still a mixing up of church and state, a more liberal spirit is abroad. There would be a development in that section, both in religion and commerce, if we had a few vessels running to South America. Most of the lines are English, and I was forced to cross the Atlantic, as, in my case, the longest way round was the shortest way home. As an example of the growing liberality in religious matters in South America, I may say that Argentina takes the lead. While I was in that



republic I had an interview with President Rosas. He is a liberal man and, as a result of our talk, he informed me that he would issue an order that all soldiers who were Protestants would hereafter not be obliged to attend Mass. This order was afterward issued. I consider it the greatest step toward religious liberty that has been made in that country. It is a sign of the times."

#### EUROPE.

**Great Britain.**—The British and Foreign Sailors' Society has received a promise of £1,000 from one of its most valued lady helpers toward the proposed building to be erected at Great Yarmouth for the benefit of fishermen, fishergirls, and seamen generally. Some 2,000 fishermen and kipper girls come every year from Scotland and the north alone to catch and cure the fish. Only £1,500 more is necessary to complete the scheme.

—The Church of England Army is an organization of workers among the lowest classes, under the direction of the established church. It was called into existence by the example and the success of the Salvation Army. On account of the steady enlargement of its work the Church Army has purchased new headquarters at a cost of \$55,000. It operates 65 Gospel wagons or vans, by means of which the Gospel is preached throughout the city and country. In the last quarter not less than \$5,000 worth of Bibles and religious literature was sold by its colporteurs in addition to the large quantity gratuitously distributed. Lodging houses and labor homes are part of their enterprises.

—The Baptist Missionary Society received an income of £75,331 during last year. It is maintaining missionaries in China, in India, in Africa, the West Indies, Palestine, Italy, and Brittany. In India it has

200 European and native missionaries and evangelists, in Ceylon 24, in China 104, on the Kongo 31, and in the West Indies 187. The Baptist Union of Jamaica numbers 177 churches and 34,000 members.

—For eighteen years Rev. Wardlaw Thompson has been senior secretary of the London Missionary Society. Repeated visits to the foreign field and daily study of missionary problems have made him a past master in his own department. The son of a missionary, he was born at Bellary, South India, fifty-seven years ago. At the age of seven he went with his father to South Africa. At nineteen, having decided to enter the ministry, he came to England and entered Cheshunt College. He ministered in Glasgow for six years and in Liverpool for ten years. All along he took increasing interest in missions, and after the death of Dr. Mullens he was called to the secretaryship of the London Missionary Society. He has proved himself an unfaltering enthusiast in missions, a wise and warm friend of the missionaries, and a true statesman in handling difficult situations.—*Congregationalist*.

—The Woman's Auxiliary of the Wesleyan Missionary Society employs 50 English missionaries, 150 Eurasian and native workers, and many hundreds of native teachers. They have work in Italy, Spain, Africa, and China; above all in India and Ceylon; and there are more than 18,000 girls of all classes in the schools. The income last year was £13,000.

—The following French appreciation of the recent Centenary Festival of the Church Missionary Society has an interest of its own: "This has been remarkable on every side in the view of those that have been present. There were gather-

ings at which the hearers formed a crowd of thousands; familiar hymns borne along by a contagious enthusiasm; discourses a little over-numerous, possibly, but select, substantial, without, it is said, a single false note. That all was skilfully organized, prepared, and executed is no matter of surprise, in view of the care which this society bestows on everything that it does. It is enough to cast a look at the program of the celebrations—a pamphlet of 80 pages, enlivened throughout by very numerous portraits—to have a specimen of the practical address of these men, and to see that everything was minutely arranged, including the number of minutes allotted to each one, without excepting his Grace of Canterbury. And what is noteworthy and what has peculiarly struck the auditors, and has called out the thanksgivings of the organizers, spirituality has suffered nothing from this careful preparation and exactitude. The Holy Spirit does not, as some would have us believe, love disorder and haphazard proceeding; the spirits of the prophets are subject to the prophets.”—Professor F. H. KRUGER, *Journal des Missions*.

—The *Allgemeine Missions Zeitschrift* says of the same celebration: “Through the whole week there was an unbroken succession of gatherings of ever-varying character. In foresight of the large numbers, the huge London halls—Exeter, Queen’s, and Albert—had been preengaged, and wisely so. Indeed, in some cases not even these sufficed, and overflow meetings had to be arranged. The whole number in attendance on the various meetings was estimated at 50,000. All ranks, to the very highest, were represented. The great journals gave cordial descriptions in conspicuous print, fully expressing their sense

of the significance of missions. In brief, the whole centenary made plain that missions had conquered for themselves a recognized place in the life of the English people, that they have become a power in England.”

**Italy.**—In the midst of innumerable difficulties and oppositions, another year has brought new proofs of the Divine favor, in the progress which the organization has made for the extension of God’s kingdom in Italy. New fields of evangelization have opened, and 4 new churches have been constituted. The Italian Evangelical Church, which at the assembly in 1895 numbered 29 churches, has made an increase of 7 churches, after three years’ steady labor, the number of communicants being 1,831, with 500 catechumens, nearly 2,400 members in all. This represents an encouraging forward movement, and a true triumph for Christ. In giving some news from the evangelization field, which is divided into 10 districts, the secretary says: “This year we have providentially been led into the province of Lueca, and particularly a district called Santa Maria del Giudice. Owing to the activity and zeal of the colporteur, Signor Giovanni Mazzetti, more than 60 heads of families requested us in the month of March to preach the Gospel here.”—*London Christian*.

**Germany.**—The Schleswig-Holstein (Barmen) Missionary Society, Pastor Bahnsen, superintendent, reached its quarter centennial last June, and celebrated the anniversary in the presence of some 2,000 friends. A new mission college building was a cause for rejoicing, and the fact that within five years the income has doubled, rising from \$15,000 to \$30,000. Its one field is among the Telugus of India, with 6 stations, 800 native Christians,



400 candidates for baptism, and 611 pupils in the schools.

**Russia.**—Every intelligent friend of missions will watch with deepest interest the progress of the great Siberian Railway, which will be undoubtedly the longest in the world, and its effects are likely to be more momentous than the present generation has any idea of. It will open up Siberia with its incalculable wealth both of mineral and vegetable produce. The great valley of the Lena is expected to become one of the chief granaries of the world. The Taiga, or forest zone, which stretches for thousands of miles across Siberia, represents wealth beyond computation which will be tapped by the new railway. Southward of the forest zone are the Siberian steppes, "sheeted with flowers" in spring and richly fertile. The total length to Vladivostok will be 4,714 miles, or more than 1,000 miles longer than the roads across the American continent. The probable total cost is estimated at \$400,000,000. The line will have three branches, reaching the Pacific respectively at Vladivostok, Newchang, and some point not yet determined in Korea.

#### ASIA.

**Turkey.**—Well does the *Congregationalist* suggest that but few realize under what a strain the missionaries of the American Board in Turkey are placed. "In addition to their usual heavy duties is the constant drain made upon their sympathies by the desolation and distress about them, and their care of the very important and pressing orphanage work. With much increased duties there are less workers in many places. In each of three stations in Eastern Turkey, there is but one male missionary. At Van, besides regular duties and relief work, Dr. Reynolds has been

staggering alone under the additional burden of caring for 500 orphans. In the Harpoot field the oversight of more than 1,000 orphans has fallen chiefly on Dr. and Mrs. Barnum. Late advices show that they can not much longer hold out under the strain, and the station has invited Rev. George P. Knapp to come as soon as possible to their help," and he has gone.

—For some reason it is not often that any word of cheer comes from Palestine, therefore the following from a C. M. S. missionary is of especial interest: "We are sometimes inclined to mourn the small results in work, but when I look back upon the twenty-three years that I have been in the country, I am simply wonderstruck at the very great results. In 1876, the Moslems were bitterly opposed to us, and did not want to listen to the Gospel. Now we have comparatively small opposition from the Moslem people, altho the government is nervously antagonistic. There is no difficulty in setting the Gospel before the Moslems, provided the government officials do not intervene. There is no doubt that the door to the Moslems is opening more and more, especially here in Jerusalem. The upper-class Moslems in Jerusalem are far more numerous than in any other city in this country, and they are not only most friendly, but many of them are really anxious to know what we believe and teach—not because they want to become Christians, but because they are inquisitive, and are interested in religious subjects. There is a splendid field for work among these intelligent Moslem gentry, if a missionary could be appointed specially to this work, and we look forward to a very rich harvest from among them, with the Lord's blessing. Our hearts are full of praise for

what the Lord is doing. We believe that large numbers of Moslems as well as Christians here in Jerusalem, and also in Gaza, and other parts of the mission, have definitely accepted Christ as their Savior."

**Persia.**—The two Presbyterian missions in this land are able to sum up the results of a half century of toil in these figures:

|                                |        |
|--------------------------------|--------|
| Missionaries (women 30).....   | 47     |
| Native force (ordained 36)...  | 256    |
| Out-stations.....              | 129    |
| Churches.....                  | 24     |
| Communeants.....               | 3,053  |
| Schools.....                   | 98     |
| Patients treated, '97-'98..... | 43,883 |

—Urumia field is confronted by as great a crisis as it ever faced. The Russian mission has persistently harried Nestorian Christians by the temptation of political protection and worldly prosperity. In its decay the Old Church, which for centuries has resisted Mohammedanism, now yields to this temptation, and 15,000 of its members have enrolled under the Greek Church banner. "The evangelical churches among the Nestorians have stood firm, but the Russian movement has played havoc with the work of Roman Catholic and Anglican missionaries. This field extends to the Tigris River, and includes about 20,000 square miles."

—Mrs. Phillips (C. M. S. missionary) writes from Bagdad: "A man was converted through reading the Bible at the bookshop of the Arabian mission. He came to Bagdad on military duty, and was very bold, going frequently to Mr. Parfit's house, and coming openly to church. Of course he was soon arrested and imprisoned. His wife came to see us, and it was most touching to hear her tale, how the soldiers surrounded their house, entered, and seized him. 'Ah, lady! they loaded him with irons and

carried him to prison; the officials tried to frighten him, but he was not afraid. He never denied Christ, he never denied Christ,' she kept repeating. 'They threatened to crucify him if he dared say in their presence that he believed in Christ, but he answered, "Crucify me, if you will; but I am a servant of Christ, and will not deny Him."'. . . The remarkable thing is that this woman seems far more in earnest now than before her husband's imprisonment; his boldness seems to have saved his own life and inspired hers."

**India.**—The first art and industrial exhibition of Indian Christians has been held in Cawnpore, and exhibits were sent from all parts of India. It will help to awaken the feelings of Christian solidarity throughout the Indian empire, and to make known the material progress consequent on Christianity. The Basel weaving factory at Mangalore received a prize.

—The Parsee community—a small body living mostly in and near Bombay—is incomparably the most elevated and progressive among the people of India. They are intelligent, moral, enterprising, and public-spirited. One of their number, a Mr. Tata, was recently stirred by the princely generosity of American millionaires, more especially by that of the founder of Johns Hopkins University, and decided to devote one million dollars of his fortune toward establishing a teaching university for India. All the existing universities of this land are merely examining, degree-conferring institutions. Around these few universities are clustered, in the provinces, a goodly number of affiliated colleges, which, with varying efficiency or inefficiency, prepare aspirants for university degrees.

Mr. Tata's object, therefore, is as unexampled as his munificence is unprecedented in this land. His desire is to take Johns Hopkins University as his model, and thus to create a first-class institution which will furnish a thorough post-graduate course of study and thereby supply one of the great needs of the country. This is another illustration of the quiet working of American influence and example in the Orient. It is likely that the university will be established at Bangalore, in the Mysore province, since the enlightened prime minister of that state has offered to devote the income of \$200,000 of state funds to the institution if it is placed there. This may be called the first large offering made directly by a native of India, not a Hindu, to the cause of higher education and culture.—*Rev. J. P. Jones.*

—The German Evangelical Synod of North America has missionary work in India. Its first missionary, Herr Lohr, has worked for thirty-two years in Birsampur without ever coming home. Birsampur is a sort of Christian colony. There are now 3 stations and 7 missionaries at work. A school for catechists has been recently started, by which native helpers will be trained. The work is among the Chamars, a degraded and despised class. There are now 1,498 baptized persons and 807 communicants.

—Mingled amusement and indignation are aroused at the false representations of Hinduism and its priests which have been given to the too credulous people in the United States, and more lately by Mrs. Besant, to willing dupes in this country. Here is the true testimony of three influential Hindu newspapers, quoted by Dr. Chamberlain:

“*The Hindu*, the organ of orthodox Hinduism in Madras, a very

influential paper, says of the present Brahman priesthood:

“‘Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition, from the wretched dancing girl who insults the Deity by her existence, to the pining child-widow, whose every tear and every hair of whose head shall stand up against every one who shall tolerate it, on the day of judgment.’

“And of the endowed temples and shrines it says in another issue: ‘The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gaudy swindling.’

“*The Reis and Rayyet*, an influential newspaper of Northern India, sneers at Mrs. Besant's ecstasies over the ‘Beauties of Hinduism’ and utters these scorching words: ‘When an English lady of decent culture professes to be an admirer of pantheistic mysticism and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding that which is rotten.’

“*The Indian Nation*, another orthodox Hindu paper, says: ‘The pure, undefiled Hinduism which Swami Vivekananda preached, has no existence to-day; has had no existence for centuries . . . as a fact abomination worship is the main ingredient of modern Hinduism.’ . . . *GYAN PATRIKA*.”—*Darjeeling News.*

—In the *Bible Society Reporter* Rev. Canon Edmonds pays this high and well-deserved compliment to the first Protestant missionary to India, who reached Tranquebar in 1706: “Bartholomew Ziegenbalg, as nearly as any man ever did, approaches the ideal of the missionary. His life, tho not without pathos, and with something even of dramatic interest in it, is perhaps not so pathetic or so dramatic as that of Henry Martyn. Yet, a man who dies at 36, a stranger in a strange land, loving and loved, leaving behind him a version of the New Testament and half the Old, a dictionary of the language he has



mastered, a flock of between 300 and 400 converts, and dies while, at his own request, his friends are singing, in the speech of his far-off home, the hymn, 'Jesus my confidence,' leaves a name that we should not willingly let die. It is given to some men to gather up into themselves the thoughts, the zeal, the devotion of many hearts, and to express them in a life in which their own best impulses are revealed. It is hardly too much to say that Ziegenbalg's work was in some respects hardly possible except when he lived. A king of Denmark sent him out, a king of England corresponded with him. Two East India companies competed for the honor of carrying him to and fro. His books and letters, his goods and chattels, were transmitted gratis. George the First received him at court, and Archbishop Wake personally introduced him to the Society for Promoting Christian Knowledge. There he was address in Latin, and replied in Tamil, 'adding immediately a translation of his speech into Latin.'"

—In these figures the United Presbyterian Mission in Northwest India gives a good account of its stewardship. The principal stations are 10. There are 16 ordained American missionaries in the field, 15 wives, 21 single women, 2 women physicians—a total of 54; 9 native pastors, 10 licentiates, 7 theological students, and 157 other employees of the mission; 54 male school teachers, and 32 female, making a total of 269 native workers. The organized congregations are 19, and there are 166 meeting places for Sabbath services. Some work is carried on, and there are some members in 458 villages; 6 congregations have pastors, and two are entirely self-supporting; 85 new members were received on profession during

the year, 559 on rectoration and certificate, and 73 adults and 173 children were baptized. The total membership on December 31, 1898, was 5,973, and the total Christian community 9,390. The church buildings number 37. The contributions for distinctly religious purposes for the year were \$965. The day schools number 102, and in these are 6,104 pupils. The teachers are 272—240 males and 32 females.

—Dr. H. E. Parker reports that the medical work of the Woman's Hospital in Madura has increased this year, chiefly in the dispensary department, where the patients number 5,500 more than last year. Calls to the houses have been much more numerous. The following table is a summary of the year's work:

|                                 | 1898.  | 1897.  |
|---------------------------------|--------|--------|
| New Out-Patients.....           | 16,092 | 10,495 |
| New In-Patients.....            | 267    | 148    |
| Labor Cases.....                | 59     | 45     |
| Prescriptions written.....      | 35,660 | 21,092 |
| Out-patients include—           |        |        |
| 1. Europeans and Eurasians..... | 62     |        |
| 2. Mohammedans.....             | 883    |        |
| 3. Hindus.....                  | 10,886 |        |
| 4. Native Christians.....       | 4,261  |        |

—At the laying of the cornerstone of the new Methodist orphanage in Madras, the people met in a great pavilion, twice as large as the audience-room of a large church, adorned with beautiful tapestries and hangings; flags were suspended along the main street of the city a half-mile each way, and lights at night along the same street for the same distance; great bamboo towers were built, fifty feet high, hung around in the evening with hundreds of lights. All this was done by a native heathen man because he had come to believe that this school work is philanthropic and excellent work. One-third of the pavilion was shut off by a curtain, behind which were 300 zenana women who, until that day, had never been out into the



world, and seen the faces of white men. Says Bishop Foss:

"We noticed, as the exercises of speech and song went on, that the bamboo curtain was raised six inches, and long rows of brilliant eyes were peering out, and keen ears were listening; and when the service ended, our benefactor, Mr. P. Vencatschellum, who had done all this work of preparation, including ample refreshments, leaving Miss Stephens nothing in the way of expense that day except to pay for the corner-stone itself, took us there to that curtain and introduced us to his wife, who shrank and drew back as tho from pollution, and yet did touch the white man's hand, as did a few others of the women there."

—Our old and highly esteemed friend, Dr. Jacob Chamberlain, has been compelled by ill-health to proceed to America. He is high up on the list of veterans, having almost completed forty years of missionary service. He arrived in the cold season of 1859. He has been stationed at Madanapalle since 1863. Government officials have come and gone by the score during the interval, but Dr. Chamberlain has gone on unintermittingly, save, of course, the usual furlough absences. How much the territory in which he wrought so faithfully owes to that one good man! No wonder the people loved and confided in him. His useful medical work made hosts of friends for him, and opened the way for the Gospel in many villages, homes, and hearts. His literary labors abide to bless the Church for generations to come. We write with the thought in mind that Dr. Chamberlain will not return to India. He will be sorely mist. But it is a pleasing fact that two well-equipped sons will carry on the work so well begun, and so efficiently prosecuted thus far by their honored father.—*Indian Witness*.

**China.**—A missionary from China, who spent a month in India last year, has contributed an article to the *Chinese Recorder* for March, in which China and India are compared. The markt differences between Chinese and Indians as a people are well seen in their religions. The Hindu is fond of argument and metaphysics; he is a very religious being, practising more elaborate rites than even Jewish laws required. He bathes, recites mantras, paints his forehead with caste marks, sometimes becomes a fakir, and is always a fanatic. The Chinese, on the other hand, is stolid and materialistic, without the most rudimentary idea of logic, simple and perfunctory in his religious observances, his commercial instincts coloring his religious views. The Hindu worships the cow; the Chinese works her. The Hindu worships his rivers; the Chinese makes his the channels of commerce and irrigators of his fields. The Hindu widow longs for suttee; the Chinese widow is supremely virtuous if she remain unmarried. Mission work there encounters some of the same difficulties as in China. Thus there is the same gulf of race, and living there "like a native," is even more impossible than in China. The difficulty of proper mastery of the language, is also very great, especially if the missionary is at once set to work in English. There is the same unyielding mass of Mohammedans, and the ignorance of the masses is still appalling, only twenty per cent. of the people obtaining an education. City people are very difficult to reach as in China.

—The Chinese have a very unique method of securing a veracious history of their country. Since B.C. 206 historians have been appointed to write the history of their times,

and no one but themselves has been allowed to look upon what has been recorded. There have been times when a ruler has attempted to coerce them to reveal what they have written about himself, but they have been willing to suffer death rather than betray the trust committed to them. As each document was written it was deposited in an iron-bound chest, which remained locked until the dynasty had ceased to rule. It was then opened by command of some sovereign of the next, when all the documents it contained were handed over to the royal historian, who proceeded from them to write the history of the dynasty that had past away. A sense of honor has seemed to rest upon this long line of writers, and any history of China of any value must be based upon this standard history, and have obtained its facts from it.

—The religion of the masses in China consists in erroneous idolatry, combined with the rudest superstition. . . . Temples and altars innumerable are found in all parts of the land, ancestral halls even in the smallest hamlet. Worship of graves, soothsaying, and sorcery are universal practises. Fear of spirits, of ill omens, unlucky places and days, torments the people almost continually. An infinity of toil and expense is incurred to avert disaster and procure good luck. Beneficence is praised, and yet there is no land where more human beings starve to death, are slaughtered in rebellions, or pine away in misery, than in China. Moreover, the poor are hardly anywhere so drained of their means as here. Filial duty is extolled, but more care seems to be taken for the dead than for the living. Poverty and decay are apparent everywhere. The nation is degenerating physically and morally under the

prevailing misgovernment, and the existing religions offer neither comfort nor help in living or dying. None of these religions knows the love of the Father; none knows the grace of a Savior, who purifies sinners from all wrong-doing; none knows the awakening and renewing power of the Holy Ghost. Christianity alone offers the fullness of genuine religious life, which comes from God and unites with God. Every Christian, if he has a comprehension of those supreme benefits which are entrusted to him, will surely have it deeply at heart that they shall not be withheld from the many millions of Chinese.—DR. ERNEST FABER, *Zeitschrift für Missionskunde*.

—Cheering evidence is forthcoming of a readiness on the part of the Chinese to help forward Christian teaching themselves. In Hunan, for instance, Mr. Peng, the evangelist sent by Dr. John into that province to prepare the way for the advent of English missionaries, has been most successful in eliciting a spirit of generosity. Little communities of Chinese Christians now exist in several centers, and the society has received from Hunanese adherents, only recently gained, and mere "babes" in Christian knowledge, valuable gifts of land and houses for carrying on its work. The Hunanese are said to be a prosperous people. They live in good houses, dress in fine silks, and are much better off than other Chinese.

—The missionaries of west China, representing the Church of England, China Inland, London Missionary, Friends, American Baptist, Canadian Methodist, and Methodist Episcopal clergy, have united to form a committee, representing missionary comity in the foreign field. They will have a weekly prayer appointment in their

various stations for each other, they will send about a monthly round-robin letter, they will exchange pulpits, hold united meetings, employ each other's workers, and act in common with regard to a general polity. It is also hoped that they will be able to have a combined training school for native evangelists.

—These statistics were presented at the May meeting of the Manchuria Presbytery, of which Pastor Liu was moderator, and where there were present 26 native elders gathered from all parts of the country, and 21 foreign missionaries:

|                  | 1897. | 1898.  | 1899.  |
|------------------|-------|--------|--------|
| Pastors.....     | 1     | 1      | 1      |
| Elders.....      | 17    | 27     | 37     |
| Deacons.....     | 171   | 294    | 414    |
| Churches.....    | 104   | 181    | 246    |
| Members.....     | 5,788 | 10,255 | 15,490 |
| Catechumens...   | 6,300 | 9,442  | 8,875  |
| Schools.....     | 69    | 64     | 93     |
| Scholars.....    | 692   | 932    | 1,054  |
| Collections..... | £261  | £877   | £1,345 |

—In one mission school in China there are no less than 50 girls who had been thrown away by their parents to die in their infancy.

**Japan.**—There are 4,200 telephones in use in the city of Tokyo, with applications for 3,582 more. It is calculated that by 1902 10,000 telephones will be in use in the capital of Japan. When first introduced the price was only 40 yen a year, but it has now been advanced to 66 yen. The yen is worth about 50 cents.

—One self-supporting church in Japan gave its native pastor for 18 years, Mr. Miyagawa, a vacation and \$1,000 to enable him to attend the International Council and the meeting of the American Board.

—Taneaka Hara writes: "There are now in Tokyo, where I live, 135 ex-convicts, and in other parts of the empire, 491, besides 52 who are

now dwelling in my own house (the total number being 678), whom I have assisted and made my friends. With these I go and come and correspond, and together we praise the Lord and warm our love. When they were leaving prison, for such as had no one else upon whom to rely, I became surety to the authorities. More than four-fifths of the 678 convicts had served two, three, or even more terms of imprisonment in the penitentiaries. My happiness is exceeding great that the whole of these have repented and formed new friendships, and I praise God fervently."

—This is Japanese politeness while the *Cha-no-yu* (tea ceremony) is in progress: "Five guests, one—the *Sho-kiyaku*—taking the lead, are ushered into a waiting-room and served with a cup of hot water. Then they walk through the garden on special sandals to the veranda in front of the *Cha-no-yu* apartment, where they wash their hands, hearing, meanwhile, the sound of sweeping within. Then they enter, on their knees, following the *Sho-kiyaku* and view the *kakemono* (hanging-picture), the fire, and the beautiful bronze kettle suspended over it by a chain from the ceiling. Then each in turn is seated one span from the edge of the mats. The *Sho-kiyaku* gives the door a slight slam as a signal, when the host appears, bows, and extends words of greeting, responded to by the *Sho-kiyaku*, who does all the talking, and whose bow we all follow. The host goes out and appears again with a dust-pan and brush, fire-tongs, and a large, broad feather with handle, also small bowl for occasional use, white charcoal, and quaint old incense box. The kettle is put up two links, other things moved slightly, kettle put up two links more, and then lifted off to the wooden slab, pushed to one side,

middle handle taken off, then each of the side rings, and all laid in a certain spot, then the fire daintily mended, at which process all must look on. Several large and perfectly shaped pieces of charcoal are put on, then the incense, with much ceremony, after which all is brushed and replaced in order, rings, handle, etc., and the kettle reheung. Then all the utensils are carried out, except the incense-box, which is left for inspection by the guests. It is finally removed, and, after more bows, the sliding-doors open and a dinner begins to appear on small trays—soup, rice, fish, seaweed, and *saké*. Then bean cakes, which are wrapt in paper and carried out to us, while we take a turn in the garden preparatory to entering another room for a grand ceremonial tobacco smoking, etc.”

#### AFRICA.

—How little we appreciate the rapid commercial development of this continent whose recesses were so recently unexplored. The imports in 1898 amounted in round numbers to \$400,000,000 and the exports to \$350,000,000. A very large proportion of the commercial business of Africa is transacted through the British colonies, their share being \$131,000,000 of the imports and \$132,000,000 of the exports. Next in importance in the import and export trade is the South African Republic or Transvaal, its imports amounting to \$104,000,000 and its exports to \$54,000,000, chief among the latter being gold and other minerals. French Africa imports goods valued at over \$70,000,000, and exports nearly an equal quantity. Turkish Africa, principally Egypt, imports \$51,000,000 and exports \$62,000,000, while Portuguese Africa, whose ports on the eastern coast are adjacent to the gold and diamond fields, is also the scene of

commercial activity, the importations being \$12,000,000 and the exportations nearly \$7,000,000.

—Another reason why British rule has spread so rapidly is because England alone among the nations carried to Africa the principle of religious liberty conjoined with religious propaganda. British Africa is the product of three forces—British conquest, British trade, and British missions. And of the three the first counts for the least and the last for the greatest factor in expansion of Britain in Africa. The Roman Catholic priests sent out by the Portuguese in olden days, were zealous but intolerant. The Roman Catholic priests sent out by the free-thinking French republic have only recently arrived on the field. The few German and Swiss missionaries have been too few to leave much mark on the continent. But British missionaries have been everywhere the pioneers of empire. The British frontier has advanced on the stepping-stones of missionary graves. Deduct the missionary from the sum total of the forces which have colored the African map red from Table Mountain to the Zambesi, and the empire disappears. It was David Moffat, the missionary, who led the way into Central Africa from the south. It was his dauntless son-in-law, the missionary Livingstone, who pierced the heart of the Dark Continent in which he laid down his life, and it was Moffat's successor, the missionary Mackenzie, who secured the open road from the Cape to the Zambesi along which Cecil Rhodes subsequently marched to empire.—W. T. STEAD in *The Independent*.

—In Egypt, with a total population of 9,734,000, the British and Foreign Bible Society last year circulated 23,705 copies of the Bible, or portions thereof. Besides these,



60,000 copies of religious books and tracts were distributed in different parts of Egypt.

**West.**—The Church Missionary Society is contemplating the opening of a mission in Kano, in the new hinterland of Nigeria. Kano is the one great emporium in the Central Sudan, and is a walled town with 150,000 settled inhabitants. It is the chief halting-place of the Mohammedan pilgrims of West Africa on their way to Mecca; and, besides being a great market is the greatest manufacturing district of Central Africa; it has scarcely ever been visited by a white man. The trade of the Empire of Sokoto, in which Kano is situated, is mainly carried on by payments in slaves.

—The steamer had just reached a new village, and the missionary says: "As it was after sunset and fairly dark when we landed and cast anchor on the beach, and the workmen, as usual, bent on laying in as large a supply of food as possible, the latter made a dash for the shore with their brass rods, etc., each intending to get the best of the market. And very highly pleased were they when they found there was plenty of dried meat to be got, and good-sized pieces could be purchased for a few rods. Very soon a few of our boys returned triumphantly, showing their prize to their envying companions. But something about it struck one of the boys, and invited closer scrutiny. Without much hesitation he pronounced it to be human flesh, and sure enough there were the Mongo tribal marks quite evident. With what disgust our boys pitch their purchases into the river! The handling of it, and the thoughts occasioned by the incident, left me with rather a strange feeling. There is no reason to doubt that cannibalism is the normal state of things in nearly all the districts on

this river. Bonyeka people say they do not eat human flesh; but this place is only half a day's steaming from it, and the people are the same."

**South.**—At Morija, in the Lesuto, the principal station of the Paris Missionary Society, there is a large church, with 25 out-stations, directed by M. Mabile, with the assistance of a native pastor. Their report tells of a good year, on the whole. Altho the hostility of the heathen chiefs becomes more and more marked, there has been a real movement toward Christianity among the people. But it is in the schools, which count more than 1,500 scholars, that the most important progress is shown. A poor cripple has recently died, a member of the church, who learned to write with his foot, and through force of character had made such progress that he was able to assist the schoolmaster in an out-station, without any child even dreaming of laughing at him. The Biblical school has entered into more spacious premises. The influence of the seminary of evangelists is always extending, as is proved by the diverse nationality of its students. Out of 54 students there are some from the Transvaal, some from the Bakhatla, others come from the banks of the Zambesi, one is from Lake Ngami, and some from the country of the Mangwato; the latter have come entirely on foot for a distance of about 1,800 kilometers. The normal school counts 97 pupils, nine of whom are sent by Khama; others come from the Orange Free State, the Cape Colony, etc. A few weeks ago, 23 scholars succeeded in passing the examinations which qualify them as elementary teachers, the same examinations which the whites in the Colony have to pass. This result, added to those of preceding years,

places the institution among the best in Southern Africa.—*Journal des Missions Évangéliques*.

—Mr. F. R. Lingham, an American, and representing very large commercial and manufacturing interests at Delagoa Bay, has requested the bishop to furnish the plans for a church and parsonage and a cottage rest home for the sick, to be erected at Delagoa Bay, and proposes to spend \$7,500 in their erection.

**Madagascar.**—The proclamation of perfect religious liberty in Madagascar is another severe blow to the cause of Jesuitism in France, as it is a great step in the progress of Christianity in the island. The bitter persecution of Protestants, which was initiated at the time of the French conquest, and the shameless confiscation of the London Missionary Society's schools and property, form one of the darkest blots in the history of modern Catholicism; and that this policy has failed is one of the signs that the era of Catholic oppression is doomed all over the world. The Christians of Madagascar have past through another fiery trial, and, on the whole, they have borne it nobly, and have come out of it purified. The future of our faith in the great French dependency will be lookt forward to with interest among all evangelical believers.

—M. Warnet, French Protestant missionary in Mahereza, in Madagascar, writes: "The situation is greatly improved from what it was ten months ago, when the churches were completely empty and deserted. But what an immense work remains to be done! The *régime* of official religion, which prevailed in the time of the queen, when the government obliged every one to go to church on pain of fines or

even of the stick, has done immense injury to the churches of Madagascar, and now that the Malagasy are no longer compelled to have a religion, the greater part of them have none. The English missionaries constantly protested, but too frequently in vain, against these methods of coercion, for which the Hova government was alone responsible."—*Journal des Missions Évangéliques*.

#### ISLANDS OF THE SEA.

**Samoa.**—This group has at last been divided. Savii and Upolu go to Germany, and Tutuila and Manua to the United States. In return for renouncing her rights England receives Choiseul and San Isabel of the Solomon group from Germany, who also renounces all claims to Niue or Savage Island, and to the Tonga or Friendly Islands. We hope that this new agreement will promote righteousness and peace in the Pacific.

#### Obituary Notice.

A merchant prince, Francis Peek, of London, died September 11th. He was one of the most munificent givers and philanthropists in England. During his life he gave away nearly half a million pounds (\$2,500,000), including the cost of three churches in South London. He strove to keep uppermost in his heart and life what belongs at the top; while a loyal member of the Anglican Church, he was both the foe of sacerdotalism and the friend of all disciples. For years he was chairman of the Howard Association for the Prevention of Crime, and used his pen as well as purse and voice in furthering all that is best for man. He gave 5,000 pounds toward the Peek prizes for Biblical proficiency among school children, and with another liberal donation furthered tract distribution. The great metropolis will miss the man who, like Shaftesbury, was identified with so many noble causes.

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The month in which a given page occurs may be ascertained by dividing the number of the page by 80 and adding 1 to the dividend (omitting decimals). Thus:  $656 \div 80, + 1 = 9$  (September).—D. L. P.

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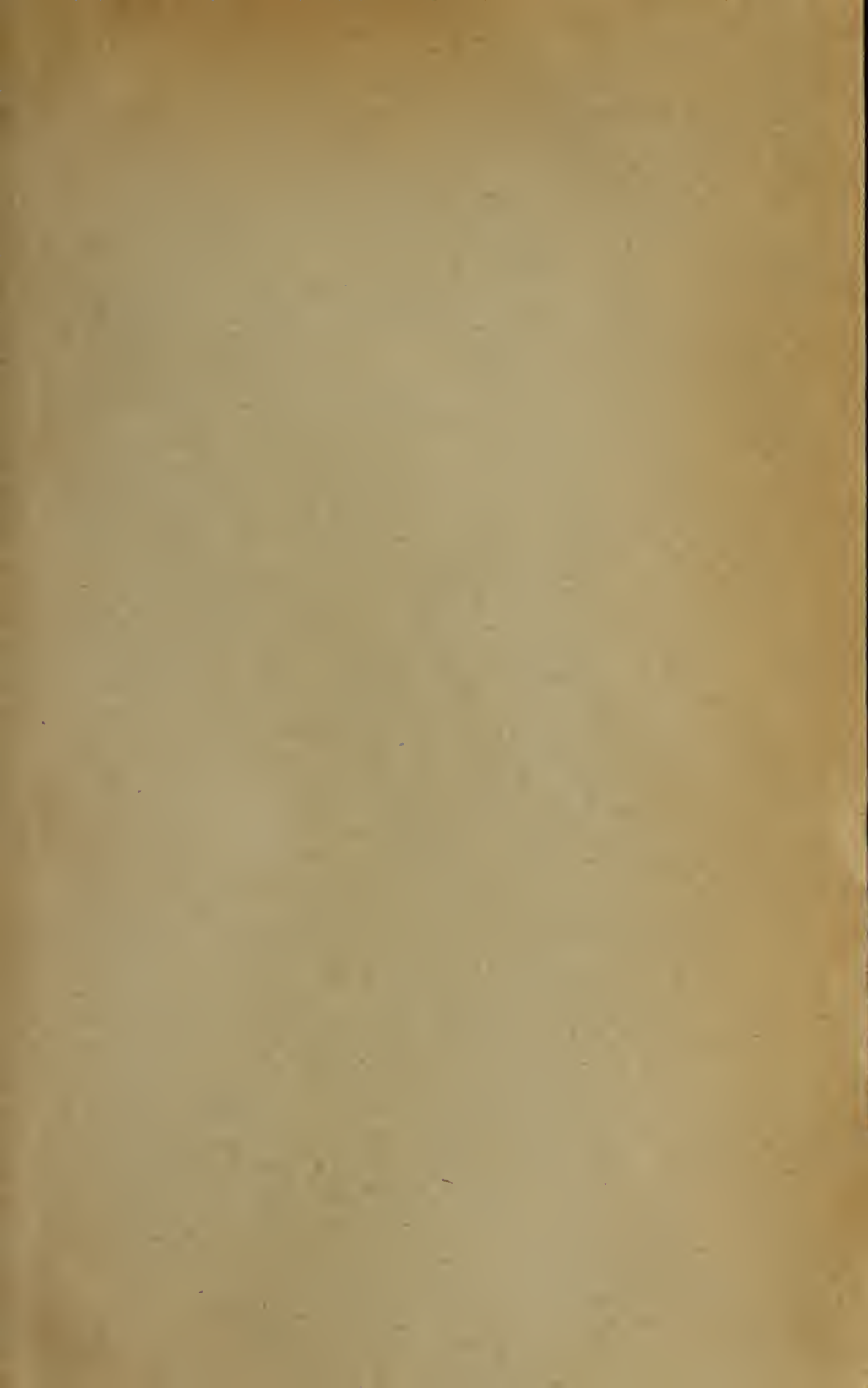












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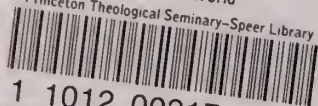


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